The Christian Century

PUBLISHED WEEKLY

Episcopal General Convention
Special Correspondence and Editorial

South Africa Is Deteriorating
By Homer A. Jack *(Third in a Series)*

The Ghost of Charles Beard
By John E. Pixton, Jr.

October Survey of Books
Fosdick, Butterfield, 'Great Books' Appraised

OCTOBER 1, 1952

In This Issue

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HOMER A. JACK has just returned from South Africa. He is minister of the Unitarian Church in Evanston, Ill. This is the third in a series of articles on the current situation in South Africa.

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Next Week

First of two articles on the presidential candidates: "Why I Shall Vote for Stevenson," by Walter T. Fisher, chairman of the Illinois Commerce Commission. Later, an article supporting Eisenhower by Bradshaw Mintener.

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Coming Events

Oct. 1. Crusade for a United Church, Baltimore, Md.; E. Stanley Jones, speaker.
Oct. 1-3. National Council of Churches General Department of United Church Women Regional Conferences, Hutchinson, Kan.; Oklahoma City.
Oct. 2. Crusade for a United Church, Frederick, Md.; E. Stanley Jones, speaker.
Oct. 3. Crusade for a United Church, Virginia Beach, Va.; E. Stanley Jones, speaker.
Oct. 4. 2nd Annual Area Convention, Redlands and San Bernardino, Calif., Councils of Churches, Forest Home, Calif.
Oct. 5. Worldwide Communion Sunday.
Oct. 5. Chicago Sunday Evening Club; Elton Trueblood, speaker.
Oct. 5-7. United Church Women of Delaware and Wilmington Council of Churches 7th Fall Conference on the World Mission of the Church, Wilmington, Del.
Oct. 5-9. N.C.C. Joint Department of Evangelism Visitation Evangelism program.
Oct. 5-10. E. Stanley Jones Evangelistic Mission, Tulsa, Okla.
Oct. 6-14. N.C.C. Committee Meetings, Green Lake, Wis.
Oct. 7-9. United Presbyterian Church Synod of New York, Hebron Church, West Hebron, N. Y.
Oct. 9-15. United Lutheran Church in America 18th Biennial Convention, Seattle.
Oct. 9-16. American Lutheran Church 12th Biennial Convention, Waverly, Iowa.
Oct. 12. Men and Missions Sunday (Laymen's Missionary Movement sponsorship).
Oct. 12. Chicago Sunday Evening Club; Vere V. Loper, speaker.
Oct. 12-17. E. Stanley Jones Evangelistic Mission, Charlotte, N. C.
Oct. 12-19. Churchmen's Week (N.C.C. General Department of United Church Men).
Oct. 14-16. N.C.C. General Department of United Church Women Regional Conferences, Jacksonville, Fla.; St. Paul, Minn.
Oct. 14-16. Wisconsin Baptist State Convention, Green Lake.
Oct. 15. Christian Action Meeting on "Issues in the National Election: A Christian Critique," Broadway Tabernacle, New York city; Liston Pope, Congressmen Jacob K. Javits, Franklin D. Roosevelt, Jr., speakers.
Oct. 15. National Poetry Day.
Oct. 19. World Order Sunday.
Oct. 19. Laymen's Sunday (N.C.C. Department of United Church Men, Laymen's Movement for a Christian World, sponsors).
Oct. 19. Chicago Sunday Evening Club; Luther W. Youngdahl, speaker.
Oct. 19-25. United Nations Week.
Oct. 21-23. Congregational Christian Missions Council 98th Annual Midwest Regional Meeting, First Church, Toledo, Ohio.
Oct. 21-23. N.C.C. General Department of United Church Women Regional Conferences, Harrisburg, Pa.; Richmond, Va.
Oct. 26. Reformation Sunday.
Oct. 29-31. N.C.C. General Department of United Church Women Regional Conference, Grand Rapids, Mich.
Oct. 29-31. N.C.C. Division of Home Missions Convocation on the Church in Town and Country, Columbus, Ohio.
Nov. 4-6. American Leprosy Missions Eastern Area Annual Meeting, Philadelphia.
Nov. 5-6. Lutheran Home Missions Conference Biennial Meeting (National Lutheran Council Division of American Missions), Philadelphia.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Vatican Embassy Issue Enters Campaign

EXPERIENCED READERS of this paper could probably tell that the brief note on page 1086 of last week's issue, reporting Governor Stevenson's rejection of the proposal to send an ambassador to the Vatican, had been inserted hurriedly just before the presses began to roll. Since the first reports of the press conference at which the Democratic candidate made his important declaration, there has been a good deal of debate as to what he actually said and to what he committed himself. The facts seem to be these: The question came up unexpectedly and Mr. Stevenson had to choose between evasion and answering without time for reflection and consultation. He chose to answer. The extemporary character of his answer is shown by the precise text:

> A. I think I will not propose the appointment of an ambassador to the Vatican. I think the matter in this country has become—the feeling in this country is that it constitutes an official recognition of a religion, of a denomination, and that is highly incompatible with our theory of the separation of church and state, and so on. That is not to say that we must not take full advantage of the sources of information that are available at the Vatican, as at any other national capital, so to speak. I have not been able to see that there is any great disadvantage in the system that existed previously of a special representative of the President at the Vatican. This is a subject that I have not heretofore discussed in the campaign. I may have occasion to later. I haven't encountered it previously.
>
> Q. Since other nations do have representatives at the Vatican, is there any inconsistency there, do you think?
>
> A. Yes, I suppose there is. I suppose from that you could reason there is no reason why this country shouldn't have one, but in view of the attitudes which exist in this country about the symbolism of such recognition, I suppose it would be undesirable to aggravate it by the appointment of an ambassador.

There have been press reports that some of Governor Stevenson's advisers were dismayed by this exchange. But that's the way it stands in the record.

How Do the Candidates Differ On the Embassy Question?

WITH the Democratic candidate thus on record, a question naturally arose as to the position of his Republican opponent. Has General Eisenhower told where he stands on the same vexatious issue? We did not know that he had. But on the day following the Stevenson statement the *Chicago Sun-Times,* which is supporting Eisenhower, said that he had also discussed the Vatican embassy in a press conference. His discussion seems to have been one of the better kept secrets of the press, but here is the *Sun-Times* report: "Eisenhower approached this issue in a gingerly manner at a June press conference in Detroit. Eisenhower made a double-barreled statement then that he didn't think the United States should cut itself off from any valuable information, but added that no American ambassador should be named to the seat of the Roman Catholic Church unless it was approved by Congress and the American people." It would seem, therefore, that the position on the Vatican issue now stands: (1) Stevenson rejects the idea of maintaining a U.S. embassy at the Vatican as "highly incompatible with our theory of the separation of church and state"; (2) Eisenhower favors passing this question on to Congress for determination, as would be required by law, and as President Truman did; (3) both men are playing with the idea of going back to the "personal representative" dodge first adopted by President Roosevelt. They would do so on the ground that this country would thus have access to the "sources of information" (Stevenson) and the "valuable information" (Eisenhower) which the Vatican is alleged to possess. Governor Stevenson has suggested that he may return to the issue later in the campaign in order to provide a more complete and carefully considered statement of his position. General Eisenhower might wisely do the same.

More Study Needed on Vatican Issue

IT MAY be presumptuous to suggest that the candidates need to give more study to this question of a U.S. representative at the court of the pope. Yet after considering the positions they have taken, we cannot but conclude that both of them have not yet sufficiently taken into account certain factors. Governor Stevenson, at least, is absolutely clear on the matter of an official embassy. He knows it would infringe the principle of separation of church and state. That is so much to the good. But he, like Eisenhower, seems to be tending toward the "personal representative" device as a means of trying to satisfy Roman Catholic pressure. Incidentally, this was the move advocated by Taft and Kefauver during their campaigns for the presidential nominations. If there is a possibility of returning to the "personal representative" scheme, then both candidates owe it to the public to define with precision the terms on which they would make such an appointment. President Roosevelt, it will be recalled, gave Myron C. Taylor a "temporary" appointment which stretched out to a decade

in length. Mr. Taylor's title was "personal representative with the rank of ambassador." In other words, he was an unofficial official, fulfilling a temporary mission which assumed a permanent character. After it had concluded, long after Mr. Roosevelt's successor had taken office, the Taylor mission could not point to a single achievement to justify its anomalous existence, and even the Vatican declared, through its newspaper and through Mrs. Anne O'Hare McCormick, foreign editor of the *New York Times*, that it wanted no more such envoys from this country. If that was true of an envoy who carried the dishonest pretensions of Taylor's title, it would be doubly true of a personal representative who was no more than a personal representative. What the Vatican is after is official representation, sent not to the Vatican as a state—"a national capital, so to speak," says Stevenson—but to the pope as head of the Roman Catholic Church. Neither Rome nor the majority of Americans have any use for the "personal representative" fakery. So why not drop it?

Another Milestone on the Road of Progress

AGAIN have American science and mechanical genius passed a milestone in man's progress upward from the primeval slime. On August 6, 1945, the United States dropped the first atomic bomb on Hiroshima, and thus ushered in the atomic age. Lifting of censorship has now revealed that on September 1, 1952, the United States catapulted a pilotless plane from the deck of a naval carrier to release its bombload on enemy troops 150 miles away in Korea, and thus ushered in the era of push-button warfare. This first "successful" trial of a guided missile in actual combat may not be as revolutionary in its implications as was the dropping of the atomic bomb, or as will be the explosion of a hydrogen bomb if, as has been rumored, that is the purpose of the secret tests to be held at Eniwetok atoll this fall. But the leap in seven years from the first A-bomb to the dawn of a day when the skies can be filled with death-dealing robots is surely a triumph for American technology. No wonder the Pentagon is filled with elation, and hopes that the Kremlin is equally filled with dread. For thus man, as he penetrates the secrets of nature and seizes in his grasping hands ever more godlike powers, progresses from one achievement to the next, ceaselessly traveling onward along the road to . . . what?

Nixon's Political Ethics A Campaign Issue

LITTLE did we expect when we wrote the editorial, "Who Pays for Political Campaigns?" in last week's Century, that this was so soon to become a central issue in the campaign. But the revelation that a group of Senator Nixon's supporters has, since his election to the Senate in 1950, supplied him with a secret fund of $18,235 to defray political expenses, blew the political contest wide open. With General Eisenhower centering his attention on "the mess in Washington"—the low level of political morality in the Truman administration—the ethics of the Republican vice-presidential candidate at once became the focus of national attention. We do not know what decision Eisenhower and the Republican national committee will reach concerning Nixon's continued presence on their ticket. But if they pronounce his explanations satisfactory and he continues as the general's running-mate, he will obviously handicap the effort to present the Republican party as a guarantee of future virtue. Any candidate who has to spend time explaining—as Senator Nixon will have to do from now on—is a campaign liability. We do not believe that Mr. Nixon has done anything illegal. We do not believe that the wealthy southern Californians who contributed to this fund were after any special favors. They simply were convinced that he could not do all they wanted him to do to fight communism and uphold free enterprise, as their spokesman put it, on his $12,500 salary, his $2,500 tax-free expense account, and his $60,000 office expense fund. So they provided him with this extra fund. They did it secretly, but did that make their act or Mr. Nixon's concurrence unethical? To answer that question one may well turn back to Immanuel Kant and his categorical imperative. This, the best known moral rule in Western thought, says: "The principle . . . is never to act on any maxim which could not without contradiction be also a universal law." Could it be a universal practice for the 531 members of Congress each to have, in addition to his public income, a secret fund provided by private and unknown contributors? We think that such a practice, if it became universal, would destroy the moral basis of our government in a decade.

What Is the Truth About Colombia?

THE TIME has come, we believe, to seek a nonpartisan report on the religious situation in Colombia. Sources for which we have high respect are so contradictory in their accounts that it is plain somebody must be mistaken. The American people should be given some evidence which cannot be suspected of sectarian bias. There are few American clergymen for whom we have greater admiration than Msgr. Luigi G. Ligutti, director of the National Catholic Rural Life Conference. About two weeks ago Msgr. Ligutti returned from Colombia and said that reports of attacks on Protestants and Evangelical churches there have been "greatly exaggerated." He did not entirely deny that there has been what he chose to call an occasional "indication of imprudence," but he insisted that these incidents have never taken place with the approval or encouragement of "high Catholic authorities," and that where they have happened steps have been taken to prevent a recurrence. Msgr. Ligutti more than hinted that Evangelicals in Colombia have an obligation to show more "respect" than they have "for religious and cultural convictions and traditions" of the predominantly Catholic population. A few days later, however, W. Stanley Rycroft placed before the annual meeting of the Board of Foreign Missions of the Presbyterian Church, U.S.A., a statement from the Evangelical Confederation of Colombia which said it was prepared to produce more than 700 "documented and investigated" cases of religious persecution suffered during the last three years—more than in all the previous 127 years of Evangelical work in Colombia. Our regard for the trustworthiness of Dr. Rycroft and the Presbyterian mis-

sion board is as high as for that of Msgr. Ligutti. What is the truth? Certainly the recent riots in Bogotá, the tight censorship imposed on the press there and the rush of Liberal party politicians for refuge in foreign embassies or outside the country indicate more disorder than Msgr. Ligutti's disclaimers would suggest. To discover the facts, why do not the National Council of Churches and the National Catholic Welfare Conference jointly agree to ask UNESCO, or some other appropriate agency of the United Nations, to conduct an on-the-ground investigation?

Protestant Freedom and Italian Law

AMERICAN newspapers have been giving a lot of space to the troubles of Church of Christ missionaries in Italy. At latest report, the Italian ministry of the interior has closed all 22 churches of this fundamentalist group until they comply with the law which requires permits before religious services can be held. And there have been strong intimations from the Italian police that it will be a long time before such permits are forthcoming. When the peace treaty with Italy was concluded last spring (Russia abstaining) this paper pointed out that the dropping of the guarantees of religious liberty which had been part of the occupation statute might spell trouble for Italian Protestants. Premier de Gasperi's government contended that as long as the Italian constitution provides for religious liberty, it was unnecessary and even insulting to require additional commitments. It now becomes clear, however, that religious liberty in Italy means liberty for such religious bodies as the ministry of the interior approves. And that ministry in Italy's present predominantly Catholic Action government does not regard with approbation the vigorous efforts of the fundamentalist missionaries—mainly from Texas—to make converts of Italians who are at least nominally Roman Catholics. We have police regulations in some cities in this country which require permits for certain sorts of religious services. Presumably, these involve only questions of public order. There have been no charges that the Church of Christ missionaries in Italy have disturbed public order, though it has been alleged that attempts have been made to stir up riots directed against them. While the Italian law stands in its present form the Church of Christ missionaries, like all Protestants, should comply with it. At the same time, however, Protestants everywhere should spread knowledge of what "religious liberty" in a predominantly Catholic country really is. And Congress should take this reality into account when next it is asked to appropriate millions to help Premier de Gasperi's government.

Western Europe May Be Making Great History

WHILE the attention of Americans has been riveted on their political campaign, events of major importance have been taking place in western Europe. The six nations in the Schuman plan—France, West Germany, Italy, Belgium, Holland and Luxembourg—have voted to try by March 10, 1953, to write a constitution for their political federation. Thus, almost overnight, there is a prospect that a United States of Europe will cease to be a dream of political idealists and become a tangible and immediate proposal to which the nations of western Europe will have to say either "yes" or "no." This is far more important than any development in Europe since the start of the cold war—and we include the formation of NATO in that judgment. If the effort succeeds, it could turn out to be the most important development in Europe since the Congress of Vienna—including the two world wars and the Russian revolution. We will not try to outline here the technical steps by which this decision to write a constitution was reached, or those by which it will be implemented. If you're interested, consult any good newspaper or news magazine. But it is worth noting that the men behind the Schuman plan seemingly concluded that their previous decision to wait for formation of a European army before moving on to political federation was a mistake. So they have left the army plan, still unratified, on the shelf and are plunging straight ahead for political unification. Of course there are tremendous odds against the successful formation of this western European federation. For one thing, there is the ambiguous position of Great Britain. Mr. Eden made a speech on September 15 before the Council of Europe at Strasbourg which could easily be interpreted as a veiled warning to the Schuman plan nations not to go ahead without British approval. And the next day two other British spokesmen made speeches warning the French against getting into something where they might be overshadowed by the Germans. Even more capable of blocking action is the fear of the Social Democratic party in West Germany that if a federation is formed at this time the division of Germany will be perpetuated. Despite these and other difficulties, however, the bold and effective leaders who brought the Schuman plan into being are pushing on to establish a United States of Europe. It is the most exciting and hope-inspiring sight we have seen over there since 1914.

Finland Feels Tug Between Orthodox Patriarchates

FROM time to time attention has been called in these columns to the internal struggle within Eastern Orthodoxy between the patriarchates of Istanbul and Moscow for leadership of that branch of Christendom. A dispatch from Helsinki to Religious News Service discloses that this struggle has now reached Finland. Various efforts have been made to induce the Orthodox church in Finland to sever its ties with Istanbul and acknowledge the canonical authority of Moscow. Two Orthodox monasteries in Finland have done so, but the Finnish church has put off decision until its next council in 1955. The R.N.S. dispatch predicts that if the pro-Moscow party carries the council the majority of Finnish Orthodox will enter the Lutheran state church. . . . They must be getting religion in Minnesota politics. Not only is that state already represented in Congress by a former missionary to China, Dr. Walter Judd, but in the recent primaries a Minneapolis Y.M.C.A. secretary and a Duluth Salvation Army major won Republican nominations for the House of Representatives. . . . Rev. Ross Allen Weston of the Unitarian church in Arlington, Virginia, has been found guilty of

contempt of court and fined $100 for criticizing a judge in a sermon. The judge had held that under an 18th century law federal employees cannot hold office in Arlington county. Mr. Weston said in a sermon that the effect was to make "second-class citizens" of most of the inhabitants of the county and coincided with the interests of the political machine headed by Senator Harry F. Byrd. The case will be appealed, says Mr. Weston, if necessary to the Supreme Court. . . . Bishop Ivan Lee Holt, Methodist, suggested to the Episcopal General Convention that bishops of the two churches meet to consider "some extension of orders that might make intercommunion possible." That's an interesting term: "extension of orders." Bishop Holt's fellow Methodists may ask just what it means.

The Episcopal General Convention

[EDITORIAL CORRESPONDENCE]

Boston, September 19.

"TRY TO PUSH this world a little nearer to the Kingdom of our Lord and Savior Jesus Christ." These were almost the last words spoken by Dean Claude W. Sprouse of Kansas City before he collapsed and died immediately after being elected president of the House of Deputies at the opening of the 1952 General Convention of the Protestant Episcopal Church. Without formal action, his words became a sort of theme for this ten-day meeting. They applied particularly to his denomination's concern over the state of its relations with the Christians of other churches.

In 1946 it was Dean Sprouse, as the *Living Church* pointed out after his death, who proposed the set of resolutions which led the General Convention of his church to end the negotiations which had been going on for several years between the Presbyterian, U.S.A., and the Episcopal churches. But Dean Sprouse always said he had not intended to close the door to unity or to break off negotiations. Here in Boston in 1952 the House of Deputies heard the Rev. Charles D. Kean, secretary of its commission on approaches to unity say: "We hope to resume conversations with the Presbyterians."

I

While no vote was taken to sustain Mr. Kean's forecast, nobody doubted that he expressed the hope of the majority of the convention. But times have changed. The report of the church's commission on "approaches to unity" put the matter a little more strongly, and that made trouble for the Presbyterians. After mentioning the current negotiations between three Presbyterian denominations for union between themselves, it said: "The chairmen of our respective commissions are agreed that, following action by the 1952 General Assembly of the United Presbyterian Church and the General Assembly of the Presbyterian Church in the U.S. concerning Presbyterian family negotiations, we may again be in position to undertake negotiations between the Presbyterian Church and the Protestant Episcopal Church." When this was summarized in the *New York Times*, with the statement that the conversations would be renewed in the next three years, a cry of pain was heard in Philadelphia.

Eugene C. Blake, stated clerk of the Presbyterian Church, U.S.A., denied that there was any agreement between his church and the Episcopalians to enter into conversations on union "now or in the near future." He pointed out that since his church is engaged in discussions with other Presbyterian bodies, it "is not in position to enter into conversations with other church bodies looking toward church union." Later the secretary of the Episcopal commission attributed the misunderstanding to the fact that he had mentioned his hopes in a plea for funds for the operation of his commission for the next three years. He had implied, but had not said, that conversations with Presbyterians would begin in that period. Before the episode ended, it was clear to everybody that the prospects for early renewal of Presbyterian-Episcopal talks are not bright. The Protestant Episcopal Church, which terminated the former discussions, was not finding it possible to pick them up again at will.

Better fortune, though no more conclusive results, attended the unity commission's report on its talks with the Methodist commission on church union. These have engaged the two commissions intermittently since 1942. Four meetings have been held in the past three years, but the increased frequency of the sessions does not indicate that precipitate action is planned. Discussions, it was reported, have recently centered on intercommunion. Theologians of both denominations have written papers on intercommunion, and these have been published. In addition, the two commissions have jointly published a brochure showing in parallel columns the principal liturgies used in the two churches. The one having been selected from the Book of Common Prayer and the other having been derived from the same source, their similarities, as the Episcopal commission says, "reveal in a startling way the common liturgical heritage of our two communions." If delegates here were startled, Episcopal *sang froid* concealed their agitation.

The chairman of the Episcopal unity commission was reported to have been given a "gracious reception" by the Methodists at their 1952 General Conference in San Francisco. In turn Bishop Ivan Lee Holt, chairman of the Methodist unity commission, was given a gracious reception by the Episcopalians at their 1952 General Convention here in Boston. What other ecumenical exchanges, if any, are planned with the Methodists, the unity commission of this convention did not state.

It did report that some of its members had held informal conversations with the United Lutherans, but that "really very little by way of satisfactory conferences with the Lutherans can be accomplished" until the Lutherans agree among themselves. In other words, another group of Protestant denominations is discussing closer unity within the family, and that leaves the Episcopalians on the outside looking in. The unity commission also said it had sent observers to meetings of the Conference on Church Union, which consists of seven denominations which accept the validity of each other's ministries and sacraments. It plans to send observers to another meeting next month, but concluded: "There is little indication at

present that this movement has reached an understanding of the nature of the church with which the Episcopal Church can make fruitful contact."

II

Where does this leave the Protestant Episcopal Church? None of its "approaches to unity" appear likely to result in union. In the one instance where a way seems to be open for some progress, both sides exhibit a conspicuous lack of enthusiasm for further exploration, for the very good reason that both know the mine field which blew up the earlier Episcopal-Presbyterian party lies just ahead. The trend which is shifting the union movement to discussions of union between churches of the same historic antecedents is isolating the Protestant Episcopal Church. Is there nothing the church of Charles Brent can do?

One group of Episcopalians says without much regret that nothing can be done. It follows the Archbishop of Canterbury, who said here that "there is some agreement that for the time being little can be done in the West, at least by way of schemes of reunion." (Sit down, O men of God; you cannot do a thing.) It was his opinion that "the more hopeful line of advance for the present lies in exploring terms of intercommunion between churches which remain distinct and separate." He noted that there is "a stiffening of denominational attitudes" and an "increased denominationalism." This, he held, "is a positive advantage in seeking advance by exploring terms of intercommunion." Then he sealed this lead off by saying that intercommunion "has nothing at all to do with the sacrament of the Holy Communion." Instead, it involves the consecration of bishops of one church by the bishops of another, the exchange of pulpits by ministers, "interreception of communicants," or merely "interpraying" in joint services. It might also, he said, mean "intercelebration," with exchange between ministers of the sacrament.

All this should logically play into the hands of the Anglo-Catholic wing of the Protestant Episcopal Church, but this communion is never so dull as to be logical. Before this convention, the high church minority was more articulate than usual, but in the showdown it lost every test of strength. It attacked several bishops on one pretext or another, and particularly concentrated on Bishop Norman Nash of Massachusetts. Last spring Bishop Nash invited Edgar F. Romig, minister of the Collegiate Reformed Church in New York, to take part in the ordination of his son, now a curate at Trinity Church, Boston, to the Episcopal ministry. This produced an uproar, but last Sunday Bishop Nash defended his action in a sermon at Trinity Church. This week three high church motions, whose passages have been interpreted as censure of Bishop Nash, were withdrawn after it became evident they could not pass. High church efforts to repeal Canon 36, which authorizes under certain circumstances Episcopal ordination of ministers of other denominations who remain in their denominations, also failed.

There were some claims that high church opposition had defeated the proposed opening of the House of Deputies to women delegates, but an analysis of the vote shows this was not true. On a vote "by orders" (clergy and laymen counted separately), it was the laymen who barred the women. In particular it was laymen from the south, sometimes known as "southern gentlemen." The rebuff came, incidentally, on the same day the Women's Auxiliary —pathetic but still accurate name—presented the church with a "thank offering" of over $2.4 million.

But the most conspicuous reverse sustained by the high churchmen came on the budget. The convention issue of the American Church Union *News* was headed: "Let's Reduce the Budget—Over Half Million Dollars Will Go Outside Church." Interdenominational activities are often "highly antagonistic and destructive to the Episcopal Church," it said. Phrases like "extracurricular extravagancies," "Santa Claus for Pan-Protestantism" and "spendthrift giving" were used. The paper referred to the National Council of Churches as having "its hand in our pocket," and said it tries to be a "superchurch." It called the Church of South India a "sect," a "schmismatic body," and a "so-called church." It particularly condemned the Episcopal Church for allocating $450,000 for world relief and cooperation, spending much of this sum through Church World Service. But when the chips were down, this attack did not cut the budget by a single dollar or modify one allocation to interdenominational work. Much of the credit for this should go to Presiding Bishop Henry Knox Sherrill, who is also president of the National Council of Churches.

III

Following the spectacular collapse of the American Church Union's attack on the budget and of its general campaign, the real situation in the church came into perspective. Most of its people continued to think of the Episcopal as a comprehensive rather than a sectarian church. It was clear that the extreme leaders of the high church group, which is estimated to include from a tenth to an eighth of the church, had overreached; that many who associate with this group on doctrinal grounds refuse to follow its leadership in ecclesiastical matters; and that several bishops who have at times exhibited high church tendencies cannot be counted on in a high church play for power.

It seemed to be commonly agreed here that the House of Bishops emerged from this convention with heightened prestige. On almost every issue, political as well as ecclesiastical, the bishops exhibited more courage, greater intelligence and more sensitivity to the application of moral and spiritual principles than did the House of Deputies. For example, they did not hesitate to condemn lying and character assassination in politics, but the deputies defeated the resolution. The bishops declared that military service is not a fit vocation for an Episcopal priest, but the deputies toned the resolution down by saying that ordained clergymen should become chaplains because there is a shortage of chaplains. There were other instances.

This situation will probably continue so long as the lay half of the House of Deputies consists of laymen who can afford to take two weeks from their work, if any, and to pay their own expenses to General Convention. There were no union men or farmers and almost n young men among the deputies. That explains a good deal. . . . The 1955 convention will go to Houston, providing that city will provide equal facilities for churchmen of all races. H.E.F.

The Ghost of Charles Beard

By John E. Pixton, Jr.

THE DEBATE over Roosevelt's foreign policy which began with the publication of Charles A. Beard's final book continues to sputter through the campaign. Most recently the appearance of *The Challenge to Isolation: 1937-1940*, by W. L. Langer and S. E. Gleason, under the auspices of the Council of Foreign Relations, has brought a minor cheer from one side of the gallery. A review by Samuel F. Bemis, dean of American diplomatic historians, seized upon the new volume to refute an argument which, Professor Bemis apparently assumes, has been a central one to the "revisionist" or anti-Roosevelt point of view.

Research has established the fact that Hitler's military plans never included a blueprint for conquest in the western world—which might be construed to mean that the nazi threat to the west was not significant. But, Bemis points out triumphantly, neither did such plans exist for Norway, Denmark or Russia until the last moment. Yet did these countries not suffer the nazi scourge? This rhetorical question quite misses the mark, though it seems meant to demolish all the arguments of those whom Professor Bemis calls the "disillusionists." The issue is not whether Germany *intended* to attack the United States, but whether she could possibly do so successfully.

Revisionism

Be it said that revisionist literature has been far from balanced or restrained. It has ranged from the furious fulminations of John T. Flynn to the more factual but almost equally severe indictment of Beard. Practically all of it has made the fundamental error of burdening arguments with odious interpretations of Roosevelt's motives. This is an error not because such motives can be proved or disproved, but because assumptions about them unnecessarily widen the area of debate. The wisdom of America's prewar diplomacy can be considered candidly and profitably without undertaking to psychoanalyze F.D.R. Beard led the way into this error in his *President Roosevelt and the Coming of the War* (1948), a book which despite its shortcomings and its unbecoming tone is the main bulwark of revisionist history. The error continues with varying degrees of emphasis among his heirs and defenders. Most vocal of these is Harry Elmer Barnes, who claims that there is a conspiracy among publishers, historians and reviewers to discredit or ignore revisionist works.

If the revisionists have written in anger, their critics have, for the most part, answered in scorn and have permitted themselves to be deflected from the real issues of the debate. For example, Samuel E. Morison, last year's president of the American Historical Association, enjoyed himself hugely reviewing Beard's book. After criticizing Beard's scholarship Morison turned to his foreign policy with this engaging interpretation: "What the hell? [Morison burlesquing Beard.] Adopt my Chinese foreign policy and America is safe." Still today he merrily refers to the "Charles Beard-*Chicago Tribune*" theory of Pearl Harbor, neatly implying that Beard's arguments contain no more logic than Colonel McCormick's average front-page cartoon. If this is criticism, it is hardly exhaustive.

Has Revisionism Anything to Say?

Professor Morison is at least brilliant and entertaining. Most of the critics of revision are neither, and devote their energies primarily to demonstrating the purity of Roosevelt's motives or to expounding the truism that "we can't be absolutely sure he was wrong." In this latter category is Dexter Perkins' recent conclusion: "Revisionism is very largely useful thinking after the event, history by improbable hypothesis." It is surprising that so many able men simply have not been willing to see any value in revisionism at all.

What value is there? The fundamental challenge of revisionism is that World War II as managed did not serve American national interest. That is, it did not leave the United States in a position more secure than it enjoyed in 1941 or more likely to enable it to bring about a stable settlement in Europe and Asia. The destruction of German and Japanese power merely threw the power balance to the Russian side of the scales. This challenge has yet to be faced in a spirit of seeking to discover where at any given time, thought and action were defective and wiser measures were possible. Since the revisionist attack has always been blended with blasts at Roosevelt, the replies have been little more than defenses of him.

The assumptions which underlie this challenge emerge to some extent in Beard's last volume, but more explicitly in various of his earlier works. More than any other writer of the revisionist group, Beard developed the intellectual content of their criticism, which is now largely ignored as mere "isolationism." His contentious spirit presides over the continuing debate.

Since World War II a neat syllogism has evolved, with the encouragement of the administration, to explain all. It runs thus: (1) "Isolationism" was the cause of the war and is therefore a bad policy. (2) Internationalism is the opposite of isolationism and is therefore a good policy. (3) Let's have lots of internationalism. If either term describes policy at all, such a simple device neither explains the war nor establishes the validity of internationalism. Beard's thought, whatever the defects in its economics or its estimate of our continental security, was based on fundamental assumptions about the nature of policy and power which speak significantly to our present condition.

The Limitations of Knowledge

Beard's first assumption may be called a belief in the limitations of knowledge. His rejection of such internationalist legislation as the permissive embargo in the thirties was prompted by the conviction that it placed too much discretion in the hands of the state department and the President. This was not because he distrusted either, but

rather because he doubted that "good" could be recognized in Europe or Asia, or, if recognized, made to prevail. The recognition of good—of the national interest involved in any struggle—is a problem of knowledge and, Beard believed, not one which could be quickly answered by viewing the political complexion of the antagonists. He was dubious that any "democratic purposes" could prevail in a coalition against Germany, and in 1939 sounded this prophetic challenge: "For the government of the United States to operate on the ostensible fiction that a mere test of despotism and democracy is at hand would be nothing short of childish." If Beard could believe this in 1939, it is not unreasonable to ask why no one else gave the idea serious consideration.

This problem of knowledge, Beard thought, was difficult enough to require open debate in Congress. "If the President is convinced," he said in April 1939, "that peace with any country is impossible, he should formulate his case, lay it before Congress, and call for action—for war, if he deems that necessary." This conviction explains the unfortunate rage which is so apparent in his last book—rage at Roosevelt's presumption in making his decision as to America's interest relative to the war without the advice of Congress, but calling urgently on Congress to implement his decision without full knowledge of its nature. Roosevelt's misrepresentation to secure passage of lend-lease, his equivocal statements about the navy's mission in the Atlantic, and the misleading reports of the destroyer "incidents" in the fall of 1941, all received a thrust from Beard's trenchant pen.

Did Advisers Know Enough?

The standard defense of Roosevelt's less than candid handling of public opinion is that he had to "lead" it, to educate the isolationist sentiment. It may be noted that, according to Professor Bemis, the new Langer and Gleason volume concludes that the President followed public opinion as much as he led it. Be this as it may, unless one is willing to grant that the President and his advisers possessed a virtue and wisdom superior to that existing in the whole country, then matters affecting the national interest should be debated with full public knowledge. If, as one would perhaps wish, a superior knowledge and wisdom may be presumed to reside in presidential advisers, then revisionism challenges their knowledge and use of national power in World War II as "too much and too soon."

The challenge yet to be effectively answered is that after Germany invaded the Soviet Union she was no longer a threat to the United States. Britain's darkest hour came before any American soldier took the field. Roosevelt's estimate of American interest—his knowledge of good—was hastily formulated, and it failed to look to the long-run interest of the whole world, namely, a stable Europe with opposing powers more or less balanced. His willingness to mislead the public as to the nature of his policy deprived him of the advantage of rational criticism and debate. It made him to some extent the prisoner of his own assumptions. Against this oblique manner of formulating policy, Beard insisted that the limitations of knowledge underlying policy were such as to require tempering in the fire of open discussion.

"The very essence of great statecraft," wrote Beard in 1939, "is a sense for the limitations of power and for the consequences that may flow from the exercise of power." It is this concept which is at the heart of what has been written off as Beard's "isolationism." Beard would have had the United States commit its power only to specific limited aims in areas where it could reasonably expect that power to be decisive. The tendency of contemporary policy to embrace large and vague objectives has provoked a new exposition of this same idea by Hans J. Morgenthau in his recent book, *In Defense of the National Interest* (1951).

Limitations of Power

The application of this idea to World War II suggests that to the extent that Allied power attempted to diminish the ability of Germany to threaten the European balance of power, it served Allied interests. When it went beyond this and undertook to eliminate Germany altogether from the European power structure, it enhanced the power of Russia and rendered future stability that much more tenuous. This reasoning leads to the conclusion that Roosevelt's policy of unconditional surrender was unwise—an idea not denied by his defenders and one which has even become somewhat fashionable.

But if they concede this point, orthodox historians then join Professor Perkins and solemnly declare that things didn't look that way in 1942. Revisionist history is history by "improbable hypothesis," as Perkins put it—the "improbable hypothesis" here being that the world power distribution might have lent itself more readily to stabilizing had we pursued a more modest objective. It may be granted that things looked different in 1942 and that Roosevelt's intentions were entirely honorable. But it is legitimate to ask what lapse in knowledge or wisdom prevented our policy-makers from appreciating what now is generally accepted as fact.

The implication of limited objectives is of course a deal with Hitler. Any such suggestion is invariably greeted by the slogan, "You can't do business with Hitler." This objection and all like it derive from what seems to be a deeply ingrained American instinct: the belief that international settlements are properly a kind of gentlemen's agreement among gentlemen of honor. Thus, where there is no honor, there can be no agreement. George F. Kennan's recent volume, and especially Morgenthau's book, register effective protest against this illusion. Any agreement depends on mutual advantage shared by each party in proportion to the interests and power involved. American overtures to Yugoslavia and Spain, whether wise or not, demonstrate that the business of security is no respecter of ideology.

Beard's Recommendation: Limited Aims

It is in Asia that American policy is most clearly failing to limit the commitment of power to issues where it can be decisive. A striking example is the astonishing developments in China since the war. It now appears that no American intervention short of large-scale war could have sustained the Nationalist government. Whether the power of the West can be decisive in Indo-China is a matter still very much in doubt. If this is even partly true, then Beard's

so-called "isolationism" is relevant to our current attempts to formulate and implement workable policies serving an enlightened national interest. Beard urged that the commitment of American power be withheld until the national interest was clearly and beyond all doubt jeopardized. He would thus have seen no immediate threat in a Communist China controlling eastern Asia. Only when Chinese power was developed and extended enough to threaten, say, the Philippines or Hawaii with invasion, would he have considered that America's interests were jeopardized.

One need not decide precisely where the line should be drawn to appreciate one lesson: *any* proposed war on the Asiatic mainland is not vital to, or a defense of, American national interest. The "Asia-first" wings of both parties conveniently forget this fact when they urge an "enlargement" of the Korean war. The war there was not undertaken in defense of strictly American ideals or interests; it was launched to vindicate the principle of collective security and a world community of interest in opposing aggression. If one does not believe in this principle, the conclusion is not to bomb Manchuria (why stop there anyway?), but rather to withdraw from Korea altogether. Senator Taft, apparently unable to understand his own position, alternates between these two opposing conclusions. We are in the dark as to what Eisenhower's and Stevenson's conclusions are.

Tragic it is that the lessons which can come out of a tolerant appraisal of revisionism are being lost. There is only ineffectual protest against the way American ideals are obscuring American interest and thereby increasing the threat of war. American power, undisciplined by policy to an awareness of its limitations, is undertaking staggering commitments where it cannot be decisive. Beard, the old Olympian, lies restless in his grave as America commits her power to the support of "good" around the world. No doubt he wishes the gods would grant him leave to return from the shade and again hurl his bolts at the policy-makers who have such presumptuous confidence in the knowledge and power at their disposal.

Signs of Deterioration in South Africa

By Homer A. Jack

Cape Town, Union of South Africa.

SOUTH AFRICA has been described as a colonial nation maintaining its colony within its borders—a nation of 2½ million whites encompassing a colony of 10 million nonwhites. Subject peoples, the nonwhites have no real citizenship and less grounds for hope than the peoples in many of the colonies in Africa. Even the few rights they have had are diminishing. From the Cape of Good Hope to the Limpopo river, there are multiple signs of deterioration.

A symbol of the oppression dealt out to these subject peoples was furnished by a Johannesburg newspaper in mid-July when—probably by inadvertence—it carried the two following stories in adjacent columns: "Ill-Treated Animals: Fined £25. A colored man, William Mulder, was fined £25 with the alternative of six weeks' imprisonment with hard labor when he pleaded guilty in the Roodepoort magistrate's court of ill-treating a horse and a mule." The other story: "Guilty of Assault on Native: Fined £20. A constable stated in Roodepoort magistrate's court that a miner, William P. O. Prinsloo, brought a native to him with his hands bound with wire, which was also tied to his neck. The native was bleeding from the mouth, nose and ears. It was alleged that Prinsloo had hit a native, Danuel Mothaung, who was in his employ, with his open hand and fist, and with an iron pipe on the head. Prinsloo was fined £20 with the alternative of a month's imprisonment."

Signs of deterioration are to be seen in at least three areas: in the treatment of the non-Europeans (not only since 1948 when Dr. Malan came to power, but for decades before when Jan Smuts and the United party were the rulers), in the matter of civil liberties, and in the relations between whites and nonwhites on a leadership level.

The history of South Africa is chiefly three centuries of "keeping the kaffir in his place." That place was for many years in the rural areas and native reserves; but as gold mines needed labor and as urban life developed, Africans increasingly came to the cities. The mines developed the compound system, where men live for months without their families. Basil Davidson in his perceptive new book, *Report on Southern Africa,* asserts that these modern mine compounds contain "all the elements of Orwell's hell . . . not slavery in the old sense: no—but intelligent, hygienic, totalitarian slavery." The Africans who came to the cities for domestic work and unskilled jobs were soon herded into segregated "locations." A few locations have been built by municipalities and may be tolerable—within the intolerable context of segregation—but many are shanty towns, as bad as the worst human housing anywhere in the world.

One of the most oppressive evils of urban living in South Africa is, for the African male, the pass system. A pass is one of several types of documents which must be carried for lawful movement and must be produced on demand. The first pass law was introduced in the Cape in 1760, when slaves moving between rural and urban areas had to carry passes from their masters. Today there are many laws of this kind and the ordinary urban African must generally carry at least four passes. Certain Africans—clergymen, teachers, chiefs—can apply for exemption from passes, but they must then produce an exemption certificate instead of a pass. A pass allowing an African to travel outside the location after the evening curfew (often 11 p.m.) is called a "special." It is possible for an African

employer who does not have an exemption himself to write out a valid "special" for his African employee, but he cannot write out one for himself. But since he would commit an offense if he did not carry a "special" after curfew, he has to apply each time to the police!

There are several "historical reasons" for the existence of passes, such as the regulation of the urban labor supply and the reduction of crime. Yet any African planning a crime could obtain a valid pass. Port Elizabeth, which does not have curfew passes, has the lowest urban crime rate in the union. To obtain certain passes, the African must often stand in queues for days. Even if his passes are in order he risks constant harassment by the police. At least 10,000 persons are convicted monthly for violating the pass laws. A committee studying the social and economic conditions of the Africans in 1942 called the whole pass system "a harassing and constant interference with the freedom of movement of natives which gives rise to a burning sense of grievance and injustice." A new union-wide pass system is being adopted which may simplify matters somewhat, but it will not give the African the freedom of movement to which anyone in a nontotalitarian society is entitled as a basic right.

Poverty, Disease and Death

If passes were completely abolished, the African would still face a life of poverty and its social consequences, especially disease and crime. Non-Europeans, who constitute four-fifths of the population of the union, receive less than two-fifths of the national income. The poverty in the rural areas is unbelievable, the yearly cash income being less than the equivalent of $25. In the gold mines, the average cash income for a daily shift is about 32 cents, and the average monthly income in cash and kind about £5 or $15 (an increase of only $6 during the past 60 years). In the cities, the cash income might be as much as £6 or $17 a week. During World War II the average net income for Africans was less than 10 per cent of the income of Europeans.

The death rate for Europeans is less than 10 per 1,000 —as low as any in the world—but for non-Europeans it is double that. The infant mortality rate for Africans is not less than 150 per 1,000 live births, and in some areas as high as 600 or even 700. While the incidence of leprosy is lower in the union than in any other African territory, the incidence of syphilis and tuberculosis is probably higher than in any other country in the world that claims to be civilized. Both these conditions are due to the effects of detribalization and of urban living in a disorganized society.

The crime rate among Africans in urban centers is also among the highest in the world. This is not only crime directed against white persons and white-owned property, but equally against Africans, Coloreds and Indians. It is hard to exaggerate the fear of crime that exists in large cities such as Johannesburg, although it must be added that there are whites who have lived there for years unarmed and unmolested and who feel that the reports on crime have been overemphasized. Less has been said about the Africans' fear of their fellows. For some years teen-aged *tsotsis* (a Bantu translation of "zoot-suiters") have menaced the Africans in their locations. Just now outside Johannesburg a notorious gang called the "Russians" are terrorizing 1,200 of their fellow Africans and driving them out of their shanty town into a miserable squatter camp near by. The only conclusion to be drawn about crime in South Africa is that, as in urban areas anywhere, much of it stems from defiance toward a society which does not fulfill basic needs. To attach a racial label to it is sociologically inaccurate and not practically helpful.

Nationalists Bolster 'Apartheid'

The coalition of the National and Afrikaner parties came to power in May 1948 with a majority of only five seats in the House of Assembly. Indeed, because of the weighting of rural votes, they actually had 122,000 fewer votes than their opponents. Immediately Dr. Malan began to fulfill his pledge "to protect the European population of the country as a pure white race." Legislatively and administratively, the pace of *apartheid* quickened. One of the first measures to be passed was the Mixed Marriage act of 1949, which prohibits marriages between Europeans and non-Europeans. (From 1925 to 1936, there was an annual average of 461 mixed marriages.) This was really an extension of the 1927 Immorality act, which prohibited extramarital intercourse, but not marriage, between Europeans and Africans (amended in 1951 to include Indians, Coloreds, and all other non-Europeans.)

The definitions in the 1949 act are as involved as they are tragic: "Any party to such marriage professing to be a European or a non-European, as the case may be, is in appearance obviously what he professes to be, or is able to show, in the case of a party professing to be a European, that he habitually consorts with Europeans as a European, or in the case of a party professing to be a non-European, that he habitually consorts with non-Europeans as a non-European . . . " This does not quite match the genetic precision of Hitler's Nüremberg laws, but it is just as pernicious. Already a white Roman Catholic priest has been prosecuted for conducting a marriage ceremony between a white man and a woman whom he honestly believed to be white. The supreme court vindicated the priest, asserting that where a person's race is in doubt, his way of life is a better test than his appearance.

Putting New Fears into the African

In the 1950 sessions of Parliament, the Nationalists passed two important acts to bolster *apartheid*. One was the Population act, which set up a register of the population and called for the distribution of racial identity cards. A provision of this act makes it possible for any common informer to object to the racial classification of any other individual. Also passed was the notorious Group Areas act, which grants the government wide powers to declare any given urban area inhabitable only by a given racial group, thus compelling the population in possession—usually non-Europeans—to move to newly developed areas, often in distant suburbs. It is doubtful if more than a token beginning can be made to implement this act, but it puts new fears into almost all urbanized non-Europeans who now own property, however modest.

The 1951 session of Parliament passed the Native Building Workers' act, which prohibits the employment of Africans on skilled building jobs in areas not exclusively

inhabited by Africans. It also passed the Bantu Authorities act, which abolished the advisory Native Representative Council—in any case defunct—and substituted a system of administrative control by tribal chiefs—a sure method of preventing progress. Administratively, the Nationalists have tightened *apartheid* especially in the post offices and railroads (there are now two separate ramps at the large Johannesburg station). They are cutting off traditional subsidies to those adult education groups which hold public functions open to mixed groups. The minister of education recently declared: "Unless an organization adheres to [*apartheid*], there will be no subsidy from the state, not a penny." The minister of native affairs refused to see a mixed deputation from the Institute of Race Relations and demanded to talk to the one African in the delegation separately from the others. School feeding funds for non-Europeans have also been decreased as a way to teach non-Europeans more self-dependence.

Since Dr. Malan was elected on a platform of Afrikaner nationalism along with racism, he has systematically tried to enhance Afrikaner culture as well as to entrench his party in power. The first step was the passage of the Citizenship act of 1949, which increased the requirement of residency in the union from two years to five before a person could qualify for citizenship. Since the largest percentage of immigrants had been British, this at least retarded the rate of non-Afrikaner voters on the rolls. In general, the Nationalists are in a dilemma about immigration: they desperately want more white settlers, but not from the British Isles because these will be English-speaking, and not from the Continent because these may be Roman Catholic instead of Dutch Reformed.

United Nations Flouted

In 1950 the Nationalists flaunted their defiance of the United Nations by incorporating the mandated territory of South West Africa into the union and giving the white residents a disproportionately large representation of six seats in Parliament—which promptly went Nationalist. In October of that year Dr. Malan announced that the Coloreds, who have had the vote in Cape province since 1853, would be taken off the common voters' roll and put on a separate roll and thus be represented by separate white members of Parliament. This was a racial measure in that it was a logical extension of *apartheid* in Parliament, but the motive was also political, since the Nationalists stand to gain at least five seats in Cape province because the 50,000 Coloreds affected have sided with the United party and have held the balance of power in as many as twelve parliamentary constituencies.

The Colored vote on the common roll is safeguarded in the so-called entrenched clauses of the Act of Union and can be suspended only by a two-thirds vote of Parliament. If the Nationalists could have mustered this majority, there would probably have been little reaction among the whites, for in 1936 the Smuts regime took the Africans in the Cape (the only province where they had any representative at all) off the common roll by the same procedure, but with a two-thirds majority. Since Dr. Malan did not have the two-thirds vote, he said he would enact the legislation anyway, asserting that the entrenched clauses were superseded.

This gave the opposition party a strong argument which, as the whole world knows, they used wisely. The Appeal Court (the supreme court of South Africa) unanimously ruled that Parliament was not supreme above the entrenched clauses and invalidated the parliamentary action in removing the Coloreds from the common role. Malan's answer was the enactment, still by a persistent if small majority, of the High Court of Parliament act, which makes Parliament itself the final arbiter of its actions. On August 25 the High Court of Parliament (with the United party members abstaining) sat to judge the action of the Appeal Court. This impasse between the highest legislative and the (heretofore) highest judicial arm of the government will probably not issue in civil war or lead the province of Natal to carry out its threat of secession, but it is alerting South Africa and the world to the lengths that the Nationalists will go to for the sake of both principle and politics.

Next Steps in Degradation

The next steps of the Malanites in the degradation of their democracy are not difficult to predict. Indeed they have been repeatedly announced. One step might be agitation to enthrone Afrikaans as the one official language through repealing the remaining entrenched clause in the Act of Union which gives equality to English and Afrikaans. Another step might be the creation of a South African "republic" and all that that implies, substituting a president for a governor general—a president "directly and only responsible to God, over and against the people, for his deeds in the fulfillment of his duties."

If the lot of the non-European is daily growing worse, the efforts to reverse the trend are retarded partly because of a similar deterioration in civil liberties. Passports are being denied to politically minded South Africans, both European and non-European, who desire to travel abroad. Visas are denied "undesirable" visitors, such as a Scottish girl who came to Cape Town recently to visit a Colored family. The British Medical Association had to cancel plans to hold a conference with South African physicians when the government refused to promise to admit delegates irrespective of race. Other important international conferences scheduled for South Africa have likewise been canceled. The plain-clothes C.I.D. makes raids on political groups. There is, however, only a spotty censorship of imported literature, and many magazines and books very critical of South Africa are openly on sale at bookstores.

The Communist Smear

The most flagrant denial of civil liberties is the Suppression of Communism act of 1950, which was amended in 1951 to make its provisions retroactive to a time before the act was passed. The government is given the power to label an individual a Communist. The definitions are very broad, one being "a person who aims at the encouragement of feelings of hostility between European and non-European races of the union." Persons named under the act are prohibited from holding public office and can be prevented from attending political gatherings of any size. Already more than 300 individuals, more than a third of them nonwhites, have been named under this act, and several have been tried for violating its provisions, in-

cluding Sam Kahn, the only Communist member of Parliament. In its administration the act has been extended to some noncommunists who have been effective critics of the government. The longtime secretary of the Garment Workers' Union, A. S. Sachs, whose real crime was inducing hundreds of Afrikaner women to join the same union as non-Europeans, was relieved of his union position by the government and forbidden to attend public meetings. He attended two rallies and has been sentenced to six months' imprisonment with hard labor. The act undoubtedly will suppress some communism, but the Communist party of South Africa was dissolved just before the act was passed in 1950, and the real victim is civil liberties, especially the rights of free speech, free assembly and free press.

A final sign of deterioration is the gulf between white and nonwhite in South Africa. All evidence points to an unbelievable widening of this gap. Beginning in 1921, a number of so-called joint councils were established in the urban centers—the Johannesburg Joint Council of Europeans and Africans, the Indo-European Joint Council of Pietermaritzburg, and so on. Many such councils still exist but most have lost their effectiveness, partly because the non-Europeans have seen no progress and have concluded that such activity is a waste of time. Also, the number of whites who will work with non-Europeans in the field of courageous social action—as against philanthropic social service—is surprisingly small, though in fairness it must be recorded that there are a few. The problem is that most of the whites who still want to cooperate are too moderate even for the more moderate non-European leadership.

The result is a reinforcement of the iron curtain between the races in South Africa, with the non-Europeans retiring more and more to the location to engage in African National Congress activity, and the whites doing nothing or at most working with such groups as the Civil Rights League (a small body roughly akin to the American Civil Liberties Union) and the fact-finding but basically nonpolitical South African Institute of Race Relations. For whites and nonwhites alike, there is no nonpartisan home between the Civil Rights League and the African and Indian National Congress, and no political home between the United party and the remnants of the self-liquidated Communist party. These lacks are serious. There is little immediate prospect for the emergence of astute leaders—outside the Congress or the Institute "liberals"—who would be capable of building either political or nonpartisan bridges across this frightening gap. To be relevant and effective, such new organizations need not be large, but they must be courageous—and strictly noncommunist. One attempt was made several years ago in the Campaign for Right and Justice. But this failed, even under the leadership of the Rev. Michael Scott.

This is the third in a series of articles dealing with the contemporary situation in the Union of South Africa.

Picking Up Your Cap

EDITOR THE CHRISTIAN CENTURY:

SIR: Win, lose or draw, I am still a Brooklyn Dodger fan. The records show that in many respects the Dodgers have never been matched. For instance, years ago they mastered the art of having two men on third base at the same time. In such arts they do not now reach the heights of the old days when they were known as the Daffiness Boys. Whether they won pennants or not, they added to the gaiety of the game. One historical fact deserves recording. It may not stand on the same level with Magna Charta or the battle of Waterloo, but it has its points. An outfielder, "Babe" Herman, rated by many admirers as Zany No. 1, was running to catch a fly ball. His cap was blown off, and as he stopped to pick it up the ball dropped to the ground and what ought to have been an easy out became a two-base hit.

The picture of "Babe" Herman stopping to pick up his cap often comes to mind. Whenever a person misses the main point of an occasion through devotion to some minor detail or inconsequential misfortune, he is a fielder stopping to pick up his cap when he ought to be catching the ball.

That happens all the time in many homes. When the care of the house displaces in importance the climate of the home, someone has stopped to pick up her cap. She has missed the main point of the home. Come to think of it, that was the main point in the record of the best known dinner scene in all history, when Jesus dined in the home of Mary and Martha. The Guest, in his rebuke to Martha, was not disparaging cooking or table-setting. It was simply that, on that occasion, she missed the main point, which was not food but fellowship for the mind and soul.

Emerson made the same plea somewhere, like this: "I pray you, O excellent wife, do not disturb your soul to set before your guest the perfect meal. He can get that in any inn for a dollar [pre-inflation prices]. But remember that fellowship, the meeting of mind and heart, he cannot get for any price at any inn." (Free translation by Simeon.)

Here is a gal who had the right idea, who never stopped to pick up her cap when big things were going on, "Grandma" Moses. She had a houseful of children. Being normal they were wild. They ran the bathtub to overflow and flooded the house. Her sister growled, "If I were you I wouldn't stand it." Grandma replied, "Kids are the big thing in this house. I'd like to give them some good times to remember." She did! Evidently she believed the Man who said it all in five words: "Life is more than meat."

In many directions we can see the fielder with no sense of priority. There is the politician in the midst of the issue of human survival, who stops dead in his tracks to pick up some partisan advantage. There is the teacher intent on picking up a cap with a feather in it—a reputation for minute research, which often becomes mere pedantry—while his real opportunity—to communicate truth with contagious enthusiasm—drops to the ground.

Yours,

SIMEON STYLITES.

OCTOBER SURVEY OF BOOKS

This Faith Will Live

A Faith for Tough Times. *By Harry Emerson Fosdick. Harper, $1.75.*

THE TITLE of this volume and the name of its author will insure it a wide reading. It contains the lectures on the Earl Foundation delivered by Dr. Fosdick at the Pacific School of Religion last February. The speaking style has been kept in the lectures as published so that the reader who has heard Dr. Fosdick in his church or over the radio can almost imagine the changes in the preacher's voice as he moves from phrase to phrase and sentence to sentence. Hence the material becomes very much alive.

Ministers will be interested in these lectures as illustrations of Dr. Fosdick's skill as a craftsman. But more important than their homiletic art is their content. Ours is a troublous time. The lecturer wanted to speak to people living in such a time. He knew he could not "cover the whole Christian faith." Nevertheless he wanted to bring certain emphases from it which his listeners and readers would find "vitally relevant to our generation's spiritual problems." What, out of one of the richest preaching and pastoral experiences of recent decades, did he choose to bring?

He brought the conviction that in this fleeting and perishing world man has to do also with unchanging and eternal truth; that at work within and around all our little purposes there is an eternal purpose; that overarching all our fluctuating moral standards there is an eternal moral law. He brought the further, specifically Christian, conviction that the divine Source of this truth, purpose and law has become incarnate in Jesus Christ, who reveals also "what only personality can reveal—the imperishable grace and love of God." "Jesus Christ is in our world the supremely revelatory Fact . . . so that when we say 'God' we mean something definite and describable and when we believe in God we believe in someone real and commanding."

Has man the capacities to appreciate and embrace this revelation? Dr. Fosdick has convictions on these points also. Christ indeed reveals human nature as "undoubtedly wicked" and "monstrously sinful," but he reveals "something profounder there too: a divine light, lighting every man coming into the world, a soul whose kinship with goodness cannot be utterly obliterated, a capacity for loving the highest when he sees it, for contrition, pardon, spiritual rebirth . . . communion with God and loyal obedience to his will." As for how man may use his capacities to realize his Christ-revealed possibilities, the author agrees that man must have faith in a spiritual environment that will respond to and sustain his spiritual effort. But the movement from faith to verification in experience is no one-way street. There is a movement *to* faith from a first-hand encounter with spiritual reality which often takes place contrary to man's beliefs and desires. Both movements are characteristic of man's growth in the realization of God's purpose for him.

This reader was particularly impressed by the fact that in his treatment of Christian faith Dr. Fosdick did not isolate the functioning of faith from the workings of man's whole nature, and assuredly not from the activities of reason or intelligence. The lecturer could say, accordingly, that "in our acceptance of Christ, not faith alone, certainly not credulity, but perceptive insight is called for."

One can imagine what some critics will say about these lectures. They will remark that such words as "paradox," "dialectical," "discontinuity," "existential," "ambiguous," "unconditioned" are not even in the book. They will discover that the author does not seem interested in a mythological Christ who revealed a mythological God. So they will call the world view of these lectures "naive," "bland," "pathetic"—terms often applied to the liberal-evangelical type of preachment.

It is to be doubted that the author will care greatly. His views did not spring full-orbed from the brain of some academic Jove. They were wrought out amid the inexorable demands of an exacting ministry and with the knowledge that they were to be communicated to salesgirls and housewives, students and scientists—to the throngs of people who came to Riverside Church or listened to its preacher when he was on the air. So in the course of the years he has probably acquired patience with his critics along with fidelity to his task.

As for the basic truths which the author has interpreted with such conviction in these pages, he would be the first to say that he did not invent them. They have had a long history, and a long future lies ahead of them.

Age shall not weary them nor the years condemn.
At the going down of the sun and in the morning
We will remember them.

Justin Wroe Nixon.

The Grail Once More

The Silver Chalice. *By Thomas B. Costain. Doubleday, $3.85.*

IN SPITE of early unfavorable reviews, this book will be discussed and dissected at parties where men and women are assembled who still love a good story. It will be read because Costain already has a backing team of thousands who read every word he writes. Previously he brought exciting episodes of history to today's living rooms, making contemporary conversation of the court of Kublai Khan and the business houses of medieval France. And this book will have an amazing sale because the author has chosen a high theme—the Holy Grail. Although hardly in the company of the great Grail tales, it does give a picture of the feeling of early Christians for the sacred cup. Moreover, it presents an interesting story. Readers may not find a "swashbuckle" on every page nor streams of blood running between the lines, yet the book sustains their interest. Even lukewarm Christians will read it because it tells the story of early Christian tribulation. Men who frequent the church at Eastertime and weddings only will cheer the courage of this martyred people. Others will reach for it because the story is clean. One does not catch even the scent of a bedroom scene.

The Silver Chalice lacks the rapid movement of *The Black Rose* and the tortuous suspense of *The Moneyman.* But Costain never loses us as he portrays Basil of Antioch, advancing and retreating from rags to riches to rags to riches to almost rags. The young man knows what he wants in the world of art and in the world of life and goes straight after it. But in the matter of love he staggers toward his goal. Does Costain actually believe in the power of a love potion to win a man's heart? Readers may prefer a hackneyed love affair rather than his now-you-have-me and now-you-don't.

No slothful writer penned this book. Into it have gone miles of eyestrain. How many volumes did he peruse to picture that first century—the homes where the ancients lived, the occupations they engaged in, the social festivities in which they immersed themselves? Unless he had been there himself (through intensive study), how could he make us feel (as we do) that we stand in Nero's court and sup at his gluttonous feasts?

His imagination takes him beyond the secular world. He writes of the passion of the Zealots, of the cruelties of the Sanhedrin, of the stubbornness of Paul, of the humility of Peter, and of the understanding of Luke (who gets many more pages than other apostles). He pictures Christians bound together by their fellowship in Christ.

After winning our sympathies for Basil the author places him under the thumb of Joseph of Arimathea (who pulls the strings which move the early church forward). Joseph engages the young man to make a silver casing for the cup from which Jesus drank at the Last Supper. Presently Basil meets Deborra, Joseph's granddaughter, whom he marries and with whom (300 pages later) he falls in love. He mingles with early Christians who help him find the Way. Both cup and case are lost but Basil finds love and peace.

In *Wings,* monthly blurb of the Literary Guild, which picked the book as its August selection, Costain writes, "I have written many books but this has been an experience of a new kind."

The characterization is good. Peter will not be recognized if one recalls those tempestuous Bible scenes. Deborra has a ma-

turity far beyond that of my own teen-age daughter. Simon the magician, who plays the leading villain, steals too many scenes. These facts lower his otherwise high characterization batting average.

Costain's style is neither lumbering nor swift-moving. His pictures stay with you. ("You sit here in a circle as small as the cupping of a child's hand." "Sun . . . beating down on the street with all the fury of the fires of atonement.") He understands the Greco-Roman world and he understands the Jew, the pagan, the Christian who traveled across it and lived in it. He pictures accurately the mind of the Jew which repudiated Christ and fought his followers. He dares to describe the face of Christ: "He was dark, very dark, but he did not wear his hair long as most people think. It did not touch his shoulders when he rode into Jerusalem for the last time. His brow was very wide and so his eyes were widely spaced. His nose was straight and not long. His mouth was sensitive and kind, but there was no trace of weakness in it. No, no, it was strong and firm! He had no beard, although most people think that he had."

Through this book many readers will glimpse the life of early Christians for the first time. This justifies it.

FRED E. LUCHS.

Toward a Mature Religion

FORM AND SPIRIT. *By J. H. Badley. Beacon Press, $3.25.*

THIS book is by a Christian scholar who frankly is not unduly disturbed by the present decay of institutional religion. This trend, which probably cannot be reversed, he regards not as a sign that the Marxists or extremer Freudians are right when they assert that religion belongs to a childish stage of human development, but as an indication of necessary readjustment and spiritual renewal. Hence, in tracing the evolution of religion and surveying the development of the chief world religions, he is not on the defensive. Himself a Christian of Protestant persuasion, he does not seek to "defend" religion, Christianity or Protestantism. The life of the spirit is greater than any of its temporary forms, he says, and no one religion can be held to be true and all others false.

Undoubtedly this viewpoint is much more widespread among religious leaders in the churches than laymen appreciate, but one wishes that ministers themselves would make the fact more evident in their approaches to their congregations. If they did, large numbers of intelligent persons who are discouraged with the parochial outlook of many parish ministers and priests might find it possible to return to the religious institutions in order to help revitalize them, not only in England where the situation seems to be more acute than elsewhere, but also in this country. Badley writes: "No form that has been taken either by morality or religion can be held to be final. They must continually find modes of expression shaped not merely by tradition, however venerable, but by the need and conditions of each age, with its powers and possibilities, its knowledge and outlook, different from those of the past. . . . In all religions, reverence for tradition, together with the assumption made by each that to it alone absolute truth and right have been revealed, tends to rigidity and intolerance." This quality of dogmatism which permeates even such quasi-religions as Stalinism or hysterial patriotism makes life impossible for sensitive persons.

Badley has written a good, brief survey of the "childhood of religion" and the major religions of the world. The approach is latitudinarian but not "sweetness and light"; the style is readable, sound though not exciting. The chapters on worship, God, salvation, immortality, religion and morality are all well done. Pervading it all is the conviction that mature religion finds expression in the whole field of human living.

FLOYD H. ROSS.

The Great Books

GREAT BOOKS OF THE WESTERN WORLD. *Robert Maynard Hutchins, Editor; Mortimer J. Adler, Associate Editor. Encyclopedia Britannica, Inc., Chicago, London, Toronto, 54 volumes, $249.50.*

RIGHTLY divining that even the most industrious critic would need a little time to survey a set of this magnitude, not to speak of digesting its contents, the publishers were good enough to send this magnificent array of volumes three months in advance of the official date of publication, which is September 11. To give the publication some well deserved preliminary publicity, and also to give prospective purchasers time to save up some money for the not inconsiderable investment which its purchase involves, we ran a piece about the *Great Books* in the issue of June 25. It would take much more than one advance announcement and one review to do justice to the whole collection, the fundamental idea that underlies the enterprise, the principle of selection which guided the choice of books to be included, the design and execution of the *Syntopicon* (or analysis of ideas and topical index to the entire set), and the immense project in adult education of which this series of books is intended to be the instrument.

The substance of the set is 51 volumes containing the principal works of 73 authors from Homer to Freud. With only two or three exceptions, these works are unabridged. In the introductory volume Hutchins explains that, though there are many "arid stretches" in the works of great writers, "it would be presumptuous for us to do the reader's skipping for him." The decision may be sound but the reason for it is questionable. The editor does do the reader's skipping for him, and in a much more radical way, when he skips entirely some authors—indeed, whole categories of authors—whose writings have a vastly more important place in the cultural history of mankind than some that are included. For example, he skips Luther and Calvin and every other Protestant theologian, and also Carlyle, Emerson and Whitman, and also all the devotional and mystical writers both Catholic and Protestant, while finding room for Rabelais, Fielding, Swift, Sterne and Boswell. An editor has to choose and his choices may have been wise; but he should not profess to be so sensitive about skipping *per se*, for to choose is to skip. On the whole, it is a merit that almost all the chosen works are presented without cutting.

Without attempting to give the entire list of authors, I will mention only enough to give some feeling of the scope of the collection. Among the Greeks, there are Homer, Aeschylus, Sophocles, Euripides, Aristophanes, Plato, Aristotle (2 volumes); among later classic writers, Lucretius, Virgil, Plutarch, Tacitus and Plotinus. Ancient science is represented by Hippocrates, Galen, Euclid, Archimedes, Apollonius, Nicomachus and Ptolemy. Most of the works of these it is difficult or impossible to find elsewhere in English and their inclusion here is of great value. Augustine and Thomas Aquinas are the sole spokesmen for Christian theology and medieval philosophy. (A little more skipping of "arid stretches" in these two and a little less skipping of other writers in these fields would have yielded more ideas and a better balance in an equal space.) Dante is here too, and he should be counted as theologian as well as poet. So perhaps should Milton. Chaucer, Montaigne and Shakespeare are given complete. Of special importance in the editor's view are the works of the men who laid the foundations of modern science—Copernicus, Kepler, Gilbert, Galileo, Harvey, Newton, Huygens, Lavoisier, Fourier, Faraday and Darwin. Some of these are rough going for the layman in mathematics and science (I speak feelingly, for I dug my way painfully through Newton's *Principia* four or five years ago), but Pres. Conant is quoted as saying that such readings in the source materials for the history of science are an important part of liberal education at the college level. One finds the principal modern philosophers that one would expect to find, from Bacon to Hegel. The American Articles of Confederation, the Constitution, the *Federalist*, Melville's *Moby Dick* and William James' *Principles of Psychology* are the only American writings that make the grade.

The formative idea behind the whole enterprise is that a "liberal education" for everybody is essential to a sound and stable democratic society, that it is possible, and that is is best obtained by such a study of great books as will give familiarity with their great ideas and the power to think accurately about them. The diversification and fragmentation of human interests through industrialization, specialization, science and technology make it more than ever necessary to carry on the "great conversation" about the things of enduring and universal importance; and the leisure

they provide makes this possible for everybody.

Mr. Hutchins says, in one of his introductory essays, that "liberal education" has virtually disappeared from America's so-called educational system. "What goes on in school is regarded as of relatively minor importance. The object appears to be to keep the child off the labor market and to detain him in comparatively sanitary surroundings until we are ready to have him go to work." Tens of thousands of teachers and school administrators, if so many see this remark, will roar in protest that it is false—as of course it is, when taken at all literally. Mr. Hutchins is an artist. He stretches the truth, as El Greco elongated his saints, to give a more vivid expression of a reality. There is so much truth back of the statement that it will be wiser to contemplate that truth than to resent the exaggeration. A revival of "liberal education" in the schools and its extension among adults who are past school age are badly needed. At the same time it must, in all honesty, be observed that Mr. Hutchins and his colleagues in this worthy project have become unduly opinionated by their concentration of attention upon one method of attaining these ends. There are ways of making contact with great ideas and gaining a liberal education—perhaps not so good but not entirely negligible—other than reading the complete texts of Aristotle, Thomas Aquinas and the 70-odd others included in this canon. Prof. Paul Shorey, then perhaps the most eminent living authority on Plato, once said that a man might be a good Platonist though he had never read a line of Plato or had never even heard of him, because Plato's ideas flowed through so many streams from their source in Plato's writings. I feel free to say this even while writing in praise of the "great books" method and of this particular collection as its instrument, because I think the claims for it are so valid that they do not need to be supported by representing that there is no other way to cultural salvation.

Mention must again be made of the extraordinarily valuable contribution of Mr. Adler in the two thick volumes of his *Syntopicon*. For each of the 102 great ideas, or topics, he provides an introductory essay of from 10 to 15 pages, a minute analysis into subtopics, 10 or more pages of references to specific passages in the great books themselves, a list of cross references to other topics, and a page of references to "additional readings" in works not included in the series. This is itself a monument of scholarship and industry, even with allowance for the fact that he had the assistance of an ample staff in compiling the references. The introductory essays themselves if collected would be a *magnum opus*. Only Aristotle, Aquinas, Shakespeare and Gibbon seem to have furnished more pages of text.

In all matters relating directly or indirectly to religion, Mr. Adler's method is Thomistic and his slant is definitely Roman Catholic. In view of his avowed convictions and his habitual frankness of statement, this was to expected. A few years ago I shared a program with him for a discussion of "the church and social reform" before a large student audience at Northwestern University. Mr. Adler began by saying that clear thinking demanded a definition of terms and that he took the word "church" in this topic to mean the only true church, namely, the Roman Catholic Church. With this point of view, it is not surprising that he permits references to the works of men whom most readers would consider the great non-Roman writers on religion to creep in only infrequently and inconspicuously in the list of "additional readings." The tremendous preponderance of references to Thomas Aquinas (especially when measured by pages) and the complete absence of the recognized Protestant theologians seems to me clearly inconsistent with the statement (Vol. I, p. xx) that "the books could not have been chosen with any dogma or even with any point of view in mind." Obviously this criticism applies to only a small fraction, though an important one, of the total work.

That point out of the way, I can return to the mood of enthusiasm for this great enterprise, and of admiration and gratitude for the zeal and competence with which it has been carried through. It was possible only by a combination of the creative intelligence of Hutchins, the meticulous scholarship of Adler, the imaginative and adventurous backing of Sen. Benton, and the prestige and organization of the Encyclopedia Britannica, with the University of Chicago hovering in the background as collaborator.

W. E. Garrison.

A Classic Revived

The Principle of Authority in Relation to Certainty, Sanctity, and Society. *By P. T. Forsyth. Second edition. Independent Press, Ltd., London, 18/6.*

HERE is the classic work of a Christian Socrates for our hurried and spiritually anemic generation. Not since Newman's *Essay in Aid of a Grammar of Assent* has Christian certainty been better analyzed and its value more happily emphasized. The author subtitles his book "An Essay in the Philosophy of Experimental Religion." Mere opinion or belief has never produced a man of God. What the Christian needs if he is not to be as sounding brass or tinkling cymbal, is that certainty which is the essence of all genuine authority, as it culminates in the obedience of humility. It is both a sign of our time and a well considered acknowledgment of mellowed Christian wisdom that this 430-page meditation on the principle of authority should be offered again to the church some 40 years after its first publication by Hodder & Stoughton. So searching and penetrating an analysis, finding adequate expression in a masterful style, truly deserves to be called a classic and to be respected as such.

What we have in this Proustian diary of a journey within Christianity is a series of meditations arising from a basic concern which lends togetherness to otherwise loosely connected "lectures." Orientation is provided in a prologue which indicates the lines along which the author purposes to move, "with due attention to some contemporary forms of the problem, and no willful neglect of the vistas that open on all hands as we rise in that high air" (p. 13). The substance of the book is contained in 20 chapters: seven on certainty, four on sanctity, and nine on society. The reader will be immediately enticed by such chapter titles as "Certainty as Faith," "The Source of Certainty," "Authority, History, and Destiny," "Theology and the Church," "Authority in Church and Bible." The epilogue carefully gathers together some of the main threads of these rich chapters, and an excellent index further clarifies the analysis.

The method of discovery is followed throughout. It is not rare to find five or six consecutive questions (as on p. 204). A familiar invitation is given by the author, "Let us look into this." As we are led through a number of byways back to the central argument, the author-teacher's deeper motives come to light: "The digestive system of the church may grow atrophied because people are fed with predigested food, and are not taxed up to their natural powers" (p. 341). Should one object that the flock cannot be fed with question marks, a pertinent answer would lead him to the core of the principle of authority as applied to homiletics: "Solutions have to be worked out." What the preacher comes with is "foregone certainty, confidence and power." "He has solved the soul in advance by his trust in God's practical and final answer in Christ, but he has not solved in advance the questions addressed to that potent and prolific answer by the public need" (p. 347). The preacher should not be satisfied with an elementary piety. He who has to carry the people needs a certainty grounded in God, henceforth never depressed by the smallness of the flock. The Kingdom is not a privilege reserved for large institutions. Neither should the effect of the sermon become a substitute for that of the gospel.

There is no short cut to the assimilation of the rich substance of this book. Not only does this 40-year-old work speak to us today, but the writer is exceptional in that he has well-nigh become the mouthpiece of the generation succeeding his own. One is reminded of the ability of a Kierkegaard or a Baudelaire to contend with problems raised by his own generation while foreseeing solutions in the next. Such a gift is rare. To illustrate: Forsyth takes his stand (see especially pp. 129-130) between the two horns of the dilemma of Christology and the historical Jesus very much as does Prof. D. M. Baillie in his recent work *God Was in Christ*. Similarly the readers of Herbert Butterfield and Oscar Cullmann will find themselves at home in Forsyth's treatment of history: "All history exists

for the church, but for a church of living souls as the distillation of history" (p. 354).

The book leads up to a theocentric religion through the theology of certainty (Chap. XIX). Christian certainty is ultimately the personal certainty of election. Each and every man is entitled through Christ to say, "I am chosen and elect of God"; yet he must come to the point where he can say it in awareness of what his answer means and implies for him personally. The cross of Christ is his charter (p. 354). Hence "the error of the bad old way was in construing the case as if it were an election by power for power, instead of an election by love for communion and service—chosen in Christ" (p. 360). This is why the problem of authority, properly approached, issues in Christian humility, through certainty and obedience (p. 417).

The quality of the style puts the finishing touch to Forsyth's classic. We quote just this one gem among many: "The very greatest matters of our faith cannot monopolize an adequate attention, experience, and passion from individuals every day and hour. It is enough that in the great and formative or luminous hours they should be sure to us, and should spread from such reservoirs for life's daily supply at a lower pressure. But they must form the standing matter and ruling note of the church's corporate testimony. The church should not contemplate dormant winters for them, or banked-up fires" (p. 344).

On the subject of strictures and disagreement, let us be brief. There are minor inconsistencies in statements and imagery. To illustrate: that same reality in religion which is emphatically not "something to stand on" (p. 36) becomes "a thing to stand upon" (pp. 42, 352, 394). More important are contradictions involving the "philosophy of experimental religion" indicated in the subtitle of the book as a central concern. For instance, one of the main sources of uncertainty on the highest things is said to be (p. 346) that religion tends to become personal experience; yet later in the work (pp. 367-68) it is stated that "it is the happy mark of a modern Christianity that we refer everything to the test of experience." What makes this reviewer particularly uneasy is that this last contradiction actually suggests a deeper inconsistency in the approach on the part of an author who remains very much under the sway of Kant. Thus he emphasizes a metaphysic of ethic according to which the standard of history is given in the moral personality (p. 201). Since "the will perfectly good" is the source and measure of the world's destiny, the criterion of truth with reference to Christ is to ask whether He has such a will on the scale of man's whole soul (p. 204). This, one will admit, is a far cry from the criterion later suggested by the author's theology of certainty as grounded in election. But more. This recourse to Kant is likely to revive that very theology of experience which Forsyth admittedly loathes. His criterion of "the will perfectly good" as applied to the Christ would then leave us at grips with a hopeless moralism and a hopeless historicism.

This reviewer's feeling in the matter is that such inconsistencies must in all probability have arisen from the fact that in the present volume there are gathered together essays which originally took shape at various stages of the author's life and concern. At least internal evidence points to this having been the case. No amount of rewriting for the sake of coherence, short of a complete rehandling on an existential basis, could have taken care of the situation. But then the over-all result would be profoundly different, and we should probably find ourselves the losers.

EMILE CAILLIET.

History in the Long View

HISTORY AND HUMAN RELATIONS. *By Herbert Butterfield. Macmillan, $3.50.*

HERBERT BUTTERFIELD, some of us are coming to believe, is the most important living British historian. He does not parade his erudition, and so far he has attempted no historical writing on the Spengler or Toynbee scale. Yet with the appearance of his *Christianity and History* we awoke to the presence of a trenchant mind quite unawed by the clichés of the historiographers. Looking to see what he had written earlier, we found in his *The Whig Interpretation of History* a critique of the whole method of historical research and writing so obviously sound that one could only wonder why someone hadn't said it long before. The volume here under review, made up of eight lectures or articles which have appeared in scholarly journals, brings another reflection of many facets in the thinking of this Cambridge professor of modern history.

"The Tragic Element in Modern International Conflict," which leads this book, is a lecture delivered at the University of Notre Dame, and my first intimation that Prof. Butterfield has visited this country. Then follow, in order, "Christianity and Human Relationships," "Marxist History," "Moral Judgments in History," "The Christian and Historical Study," "The Dangers of History" (a paper originally written in German as a sort of warning to the countrymen of Hegel), "Official History: Its Pitfalls and Criteria" and "History as a Branch of Literature." It may surprise those who know the sternness with which Butterfield has dealt with "Whig" historians to find him, in this closing lecture, bestowing many kind words on Macaulay, Carlyle and, yes, even Walter Scott!

Every paper in this collection merits review. At the moment, however, I wish to call attention especially to the one on "Official History." As the documents increase on which the judgments of history are to be based, so the effort increases to present them under official auspices and in such manner as will assure the public's verdict in advance. Prof. Butterfield naturally deals with this control of the sources mainly as it has been attempted by the British foreign office—he is remarkably lenient in his treatment of the documentary collections issued by the U.S. department of state—and has some sobering things to say about the historical revisions he can see coming when, at some future date, historians dealing with this century have access to *all* the facts.

"When the body politic is healthy," says Butterfield, "there will exist an independent science of history, not hostile to the government but standing over against it—a science which will seek to present the cause of historical truth as distinct from the things which might be promulgated from motives of *raison d'état* or for the sake of a public advantage or in order to cover the imprudences of government servants." History, as all the nations are now reading it from "official" tours of the archives, is a short-range affair, contrived to carry the verdict of the moment. But Butterfield does not believe that in the long run such history will hold up very well.

And what revisions in our concepts of contemporary history are likely to come when the "independent science" finally has a chance to pass on the policies of the Allied governments since 1914? Butterfield suggests, tentatively, a likely verdict that ignoring the long-range threat of Russia in our preoccupation with the short-range threat of Germany was political folly.

> Lord Morley, when he opposed war in 1914, asked what this country would do with a victorious Russia if German power was destroyed. Prof. Temperley, in an article written to defend the Entente cause against certain misrepresentations, came to the conclusion that on the whole issue Great Britain was justified in going to war in 1914. He added the further question: Was she wise? And he did not give the answer to that.

Later Butterfield adds:

> Precisely because there is so much malevolence—and still more potential malevolence—in the world, it is necessary not to despise the maxims which embody the experience of more than a single lifetime and which were directed to the safeguarding of a precarious civilization, in other words the minimizing of the area over which the malevolent might have sway. . . . According to the maxim in question, in a conflict for domination between two such powers as Kaiser and Tsar, or Germany and Russia, or Nazism and Communism, one should say (as Bismarck was prepared to say at worst in a parallel situation): "Let the rascals fight it out if they like; but intervene to prevent whichever one it might be from destroying the other; because it is necessary for the safety of civilization that both should exist and operate as a check upon one another." The atrocities committed by a given power do not invalidate the maxim; for, as we who have broken it will learn to our cost, it is a maxim for limiting the area of horrors and atrocities.

To paraphrase a recent remark of General Bradley's, Butterfield evidently believes

that when historians can pass on Britain's course since 1914 from a long-view perspective, and with free access to all the facts, they are likely to conclude that she has been fighting the wrong wars at the wrong time and for the wrong purpose. And when the little knot of American historians who follow in the footsteps of the late Charles A. Beard read this, they may feel like stretching an arm across the Atlantic to Cambridge and saying, "Shake, brother." PAUL HUTCHINSON.

Books in Brief

CHRISTIAN BAPTISM. *By John Murray. Committee on Christian Education, Orthodox Presbyterian Church, 1505 Race St., Philadelphia.* Sprinkling and infant baptism are here defended with a skillful and well organized presentation of all the arguments for them. If those who hold to immersion and believers' baptism are not convinced, they will at least be accurately informed as to the arguments they must meet. The author says: "The basic premise of the argument for infant baptism is that the New Testament economy is the unfolding and fulfillment of the covenant made with Abraham and that the necessary implication is the unity and continuity of the church." This suggests why so many are fond of calling the Christian church "the new Israel" and are committed to the idea that the church, like Israel, should be the religious organization of the entire community rather than merely the fellowship of those who have chosen to be in it.

RELIGIOUS FAITH AND WORLD CULTURE. *Edited by A. William Loos. Prentice-Hall, $5.00.* In this symposium, 20 or more contributors, including some very distinguished ones, furnish a composite answer to a question which, in respect to importance and urgency, is close to the top of any list of the most crucial questions of our time. That question is, What part can and must religion play in the production of a sound and stable social order and a world culture that will make it possible for civilization to survive? When this problem is viewed from various angles by such scholarly analysts as Martin Buber, Harry Emerson Fosdick, Nels Ferré, Searle Bates, Dean W. R. Matthews, Martin C. D'Arcy, S. J., and Gabriela Mistral (to mention only a few), two conclusions seem inevitable: first, that religion is not an optional but an essential element in the total process of producing a decent and peaceful world; and second, that the factor in religion which is essential to this end is not anything that is the exclusive possession of any one religion. The editor of the volume, Dr. Loos, is education secretary of the Church Peace Union and the World Alliance for International Friendship through Religion.

W. E. G.

CORRESPONDENCE

Bultmann's Rise

SIR: Thanks for "Is Christianity a Myth?" by R. A. Egon Hessel in your Sept. 3 issue. It was a refreshing breeze blowing into rooms that were becoming stuffy with medieval theological opinions. It was particularly refreshing to note that this breeze was blowing in from Europe, where reactionary thought had become prevalent since World War I. May a bit of this refreshing air find its way into the conferences of those who are planning the Evanston meeting of the World Council in 1954. It might be helpful in their effort to find a firmer ground for true Christian hope. CARL P. BAST.

Ripley Congregational Church,
Traer, Iowa.

SIR: May I add a footnote to R. A. Egon Hessel's valuable article "Is Christianity a Myth?" I fear that unless a distinction is made, much confusion will result in deliberations on this subject.

Many of us have been taught that religious mythology is neither fact nor legend but profoundly in-between. It stands for a form of truth which, while of necessity using ordinary human language, transcends the customary level of human experience. Myths are not fairy stories but valid insights into the nature of reality.

From Hessel's account one might get the impression that the demythologizing movement initiated by Bultmann necessarily denies mythology as such. The lordship of Christ, which Bultmann accepts, is certainly a mythological truth transcending the usual experiences of men. Christ's lordship is neither ahistorical nor merely historical. He is the fulfillment of history.

The kind of reform Hessel is seeking will rightly remove legendary elements from Christianity. But this need not and should not mean a denial of mythological truth.

A. ROY ECKARDT.

Lehigh University,
Bethlehem, Pa.

SIR: It is good to have the article "Is Christianity a Myth?" to put our ministers on notice as to what is now in the theological offing. Some of us are reminded by the article of a distinguished American theologian of the past generation who posted a standing offer of $10,000 to anyone who could or would show him a heresy of modern times that was really distinctively modern and new. Up to the time of his death there had been no takers.

The reported views of Rudolf Bultmann which R. A. Egon Hessel appears to support on "demythologizing" Christianity are of course far from new. They are here dusted off and brought forward again. The evangelical churches, indeed all the historical churches, have combated these views a long, long time. Truly the ancients have stolen all our best thoughts from us, and some thoughts too which some of us regard as other than best.

SAMUEL H. HAY.

First Presbyterian Church,
Morristown, Tenn.

SIR: I was attracted to the article "Is Christianity a Myth?" I felt that I would find here a challenging defense of Christianity. After reading it I felt like a child who, having asked for bread, had been given a stone. A few more such articles might convince me that Christianity is a myth—something we can bandy around and, since it has no real value or importance, make whatever we want it to be.

Sometimes I think it is too bad that Christianity ever became respectable, for if it were not respectable a lot of people would not be rushing to give their teachings a Christian flavor to make them acceptable to the public in general.

I have been encouraged by the thinking of such men as Barth, Niebuhr and Kierkegaard and have felt that they were definitely tending toward the right position. I had hoped that this trend was going to set the pattern of thought. A little better understanding of history should have kept me from being so naive as to think that modernism was not coming back. The denial of the person of Christ is to be expected, as long as wickedness has the hold that it has in our world today.

R. W. CASKEY.

Reformed Presbyterian Church,
Winchester, Kan.

SIR: I don't like the way you use the word "myth," at both ends of your Sept. 3 issue. I can't quite agree with Velikovsky (p. 1003) and I know less of Jung, but I do agree with Mann's Joseph story that myth is prehistory and prephilosophy told in poetic, symbolic form.

You imply that myth is always altogether false. If so, there never was an Abraham or a Moses, and there never will be a New Jerusalem. If we are to interpret Scripture literally, these are manifestly false; figuratively, however, they are true.

The Christ of the Fourth Gospel is a mythological figure. Yet without this Hellenic-Hebraic superman, expanded from the risen Christ of St. Paul, Christian origins are little more than impossible ethics for a celibate sect, not a continuing church.

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of sanctity, we need this mythical Christ. What can the dull facts of Shirley Jackson Case ever do toward making man upright under the unbearable burdens of the actual world?

Facts are but half of the truth: the myth, the spiritual significance, is the other half. Let truth be whole. Accept the meaning, if not the literal fact, of the drama of John's Gospel. And keep an open mind, at least, to the traditions of the older churches, from Sts. Anne and Joachim to all the holy blissful martyrs. They may not be factual; yet are they, on the whole, an honest picture of a possible faith. Don't make faith utterly impossible.

Monterey, Mass. KELLY JAMES.

SIR: I rejoiced in the provocative article "Is Christianity a Myth?" by R. A. Egon Hessel. I hope that it will violently stir the consciences of the many pastors who persist in preaching the abstract, mysterious, gloomy, obsolete Christianity characteristic of the first century A.D. This is what is paralyzing Christianity today—the boys who sing as their theme song, "Give me that *old*-time religion!"

The very theme of this "Theological Travelogue from Europe" is responsible for my entering the ministry. It was a revolt against so much of the mythical and mysterious preaching "which God only understood"! As one of my parishioners said following an address by a fundamentalist pastor, "Does one have to be ignorant to be a Christian?" I believe, though the majority of preachers disagree, that to continue to preach such a message is campaigning to close churches.

EDWIN MEHLHAFF.
Presbyterian Church,
Homer, Ohio.

Another Committee

SIR: At his first press conference in Abilene, Gen. Eisenhower was asked how his candidacy jibes with his earlier statements that no professional military man ought to president. He replied that the "overriding reason" for his shift was that a sufficiently large number of people had rallied to his support.

Believing that a large number of Americans oppose a military man for president, no matter by what party he may be nominated, a number of young people have got together to form the Non-Partisan Committee Against a Military President. Following Gen. Eisenhower's nomination, the committee launched a vigorous campaign. I agreed to serve as secretary because it seems to me most valid and important that the issue of a military president be kept before the voters.

I think many Christian Century readers will be interested to know of the existence of such a committee and some may want to participate in its campaign. The committee's headquarters is Room 825, 119 Nassau St., New York 38, N. Y.

New York, N. Y. A. J. MUSTE.

NEWS of the CHRISTIAN WORLD

Episcopal Convention Invites New Ecumenical Conversations

Triennial Conclave in Boston Expresses Interest in Reviving Unity Talks With Presbyterians—Rejects Women as Deputies—Plan World Congress of Angelicans in 1954

BOSTON, Sept. 19.—The 1952 triennial convention of the Protestant Episcopal Church, which closed its 10-day session here today, expressed an interest in discussing church union with other denominations, but heard from its commission on approaches to unity that is is having difficulty in finding opposite numbers for such conversations. The commission reported that Presbyterians and Lutherans, with whom it would like to talk, are preoccupied with "family" unions. Discussions with the Methodists have led to a comparison of rituals. No other opportunities seem sufficiently promising to formalize at the moment.

In the field of interchurch cooperation, however, the convention made advances. It adopted a budget of $5.9 million, of which more than $500,000 goes to interchurch projects. Of the total of $4.2 million for all missionary work, the church plans to spend $2.2 million annually for foreign missions.

An Impressive Opening

This convention opened with a public Sunday night meeting which brought 14,000 people into Boston Gardens and left other thousands standing outside. The processional of more than 1,000 robed choristers and hundreds of clergy and bishops in full regalia was unusual even for Boston. Presiding Bishop Henry Knox Sherrill, who was formerly rector of Trinity Church here, preached the sermon. A week later a Trinity usher, in telling a reporter about the meeting, said: "It showed our strength."

Each of the 87 dioceses and missionary districts was represented by clerical and lay deputies when the business sessions began on Sept. 8 in Symphony Hall. Across the street the House of Bishops brought together 143 of the 168 living bishops of the church. After the deputies were called to order by their secretary, they re-elected Dean Claude W. Sprouse as their president. The Kansas City clergyman had hardly taken his place when he was felled by a heart attack, and died immediately. The house adjourned, to meet again in the afternoon. It then elected as president Canon Theodore O. Wedel, warden of the College of Preachers in Washington. Dean Sprouse's funeral was held in Kansas City on Sept. 11 in Grace and Holy Trinity Cathedral, of which he had been dean for 21 years. The House of Deputies held a memorial service at the same time in Boston.

Women Rebuffed

Refusal of the House of Deputies to authorize dioceses to elect women as deputies if they desired to do so caused some acerbity, particularly as the rebuff came on the day when the Episcopal women presented a gift of $2.4 million to the church. Mrs. Theodore Wedel, who is chairman of the national executive board of the Women's Auxiliary, said the women of the church had no political ambitions, but "feel very strongly that any diocese which chooses to send a woman as one of its deputies should have the freedom to do so." "I regret that the House of Deputies does not have this conception of the democratic procedure of the church," she said. Majorities in both the House of Bishops and the clerical order of deputies favored the admission of women, but lay deputies, particularly those from the south, defeated the proposal.

The issue comes up at each triennial convention, and is decided by diminishing majorities. This time the proposal for equal rights for women was made by a joint commission which had been authorized three years ago. The action of the convention led Mrs. Geoffrey F. Fisher, wife of the Archbishop of Catherbury, to say that the church's treatment of women as inferior "has for centuries impoverished the life and witness of the church."

The House of Bishops was concerned about those Episcopal clergymen and seminarians, said to number 600, who are line officers in the armed forces. If a major war should come, these men would go directly into the armed forces, whereas the bishops felt they should remain in the service of the church or go into the chaplaincy. After considerable discussion over the wording of a resolution, both houses voted to urge such men to transfer to the chaplaincy reserves.

The Committee of Nine

What promised to be a lively controversy over the question of ordination was headed off when the high churchmen who introduced three resolutions arose successively and withdrew them. The resolutions mentioned no names, but were so worded as to censure such actions as that of Bishop Norman B. Nash of Massachusetts, who permitted a non-Episcopal clergyman to take part in the ordination of his son into the Episcopal ministry. The introducers were said to have been persuaded to withdraw the resolutions by an interesting group known as the "Committee of Nine."

Little is said about this committee, which has no other name, which makes no reports, and which represents every major point of view in the church. Its present chairman is reported to be Bishop Angus Dun of Washington. Its purpose is reconciliation, the easing of tensions and the handling of issues which can best be settled without publicity. Some of its critics charge that its chief purpose is to keep things quiet so the church will go on from triennium to triennium raising larger budgets. Its champions say it renders faithful service to the interests of the whole church, and that its usefulness has not diminished even though the tensions over union talks with the Presbyterian Church, which occasioned its formation in 1946, have yielded place to other issues.

Limit Discretion of Bishops

One of the most important actions of this convention was its reaffimation of the traditional right of local church vestries to be the decisive agent in calling clergy to serve in their parishes. This was accomplished by a motion of the diocese of Massachusetts to amend Canon 47 of the basic law of the church. The amendment eliminated an ambiguity in the meaning of "duly qualified" as applied to clergy, thus depriving bishops of a power of discretion which some of them have abused. As the church law now stands, a bishop must approve a minister's election and

(Continued on page 1143)

Lutheran Students Meet

In Annual Session, Ecumenical-Minded L.S.A. Urges U.S.C.C. Autonomy

ESTES PARK, COLO., Sept. 8.—The 1952 council and ashram of the Lutheran Student Association of America held at Association Camp here Aug. 30-Sept. 8 differed considerably from the first meeting of that body 30 years ago in Toledo. Then, a handful of students from 14 Lutheran schools and state colleges met at the invitation of the Lutheran Brotherhood to form a permanent organization. The next year Fred Schiotz was elected first president, and a benevolent program to provide $300 for scholarships in India was adopted. This year's council meeting brought more than 500 students, created the office of full-time student president and adopted a budget of $41,500—the largest raised by any Student Christian Movement member group through student contributions only.

A Source of Leadership

In the intervening years the L.S.A. has grown rapidly. It is active in the ecumenical movement through the World's Student Christian Federation (L.S.A. was the first denominational organization to join that body) and the United Student Christian Council. A former president, Richard Evenson, was active in organizing the W.S.C.F., and another, Kent Knudson, is its current student chairman. Over $16,400 of 1952 Lutheran Student Action funds is intended for "ecumenical action" through W.S.C.F. and U.S.C.C., and $12,100 is earmarked for "international action" through summer service projects, overseas scholarships, aid to the German S.C.M., and special work among international students at the University of Southern California.

From L.S.A. ranks has come valuable Lutheran leadership, both clerical and lay. Among former presidents who have moved on to important responsibilities are Fred Schiotz, now executive of the National Lutheran Council's commission on younger churches; Charles M. Cooper, professor of Old Testament at Luther Theological

A PARSON PONDERS

"Flawless service" is being ballyhooed on my favorite early broadcast. The listener either marvels at the temerity or laughs aloud at the nonsense. Is not the promise too large an order?

Thoughtful servants of the public will not be convinced. The amount of silliness talked in the name of service passes all understanding. Those servants who are most faithful talk least about it. And those who pay lip-service do it great disservice. On the highest authority we assert that good and faithful service deserves the richest rewards. The world gets on fairly well with fidelity and does not delay its program until the flawless worker arrives. Without waiting for the flawless servant to arrive the Presbyterian Ministers' Fund strives to improve its understanding of the policy-owner. Its interest does not end with the sale. Its branch offices and home base keep trying to help those who have placed their trust in the Fund. Prompt and dependable responses are made to letters. The Fund is only as far away from the minister as the nearest telephone.

Ask those who have been longest in the Fund if you doubt its ability to serve its friends adequately. Nothing gives such a feeling of deep satisfaction as the way veterans of the cloth try to urge young ministers to take time by the forelock and invest heavily in Fund policies. "Friends for life"—the phrase means something more than a slogan to the Fund, for it describes a program and records an experience.

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Seminary, Philadelphia; E. Clifford Nelson, chief of evangelical affairs for the army of occupation in Germany; and Carl E. Lund-Quist, executive secretary of the Lutheran World Federation.

For Autonomy of U.S.C.C.

A major decision made during the council sessions was to recommend that the U.S.C.C. do not become a part of the National Council of Churches. The reasoning behind this decision was that the student group could exert greater influence if it did not become a part of any church or church agency. Delegates cited the significant role the W.S.C.F. plays by remaining separate from the World Council of Churches, and the added strength the L.S.A. enjoys by being independent of any Lutheran synod. The council's action was conditioned, however, by the suggestion that the L.S.A. go along with the U.S.C.C., whatever is decided, to maintain unity.

The council re-elected as president Herluf M. Jensen of Des Moines, son of the president of the Danish Evangelical Lutheran Church. It took steps toward creation of a university Lutheran movement by establishing commissions to work with the National Lutheran Council's division of student service during the coming year, particularly in the areas of study and evangelism. Considerable discussion was devoted to a letter directed by the French S.C.M. to the U.S.C.C. and its member organizations. In this letter the French students dealt with the "self-righteousness" of U.S. foreign policy. A group of L.S.A. members will formulate an answer.

'Summoned to Serve'

Following the council sessions, 745 students and faculty registered for the L.S.A.'s annual ashram, which was conducted under the theme "Summoned to Serve." "The Hound of Heaven" furnished the core of the meditations led at matins by Donald Heiges, executive of the N.L.C. division of student service. Howard Tillman Juist of Princeton Theological Seminary based his introduction to each day's Bible study on Luke 6-9. The themes were "Jesus and Christian Discipleship," "Jesus and the Human Struggle," "Jesus and the Learning Process" and "Christ and the Way of the Cross." A quiet hour and student-led discussion based on the Bible study followed. Parallel themes were developed in the evening forums and the speeches given by Mrs. C. T. Nelson of Washington, D. C., Paul Empie of the N.L.C., and George Forrell of Gustavus Adolphus College.

Speakers at other sessions were Morris Wee, who reported on his trip to India for the W.S.C.F., and Philippe Maury of W.S.C.F. headquarters in Geneva. Following the confessional service Thursday evening, a period of silence was observed until the celebration of holy communion at dawn Friday. HERBERT C. WOLF.

Suggestions and Aids for Religious Broadcasting

"Broadcasting Religion," a 76-page resource manual for use by local churches in preparing and presenting radio programs, has been prepared by the National Council of Churches' broadcasting and film commission. It is available at $1 from the commission at 220 Fifth Ave., New York.

EqualizeMemphis Teachers' Wages

Same Salary Scale Is Now Offered in Negro, White Schools—LeMoyne Builds Scholarship Fund

MEMPHIS, Sept. 16.—This year, for the first time, Negro and white teachers in Memphis' public schools are being paid on an equal basis. The minimum starting pay is the same for all elementary and high school teachers—$2,377 for those with bachelor's degrees. This is $100 higher than last year. Maximum for experienced teachers with bachelor's degrees is $3,676. For holders of master's degrees, the scale is $18 higher. In Shelby county (Memphis), the Negro schools open early, run for a month, then shut down for six weeks so that pupils may pick cotton. . . . Enrollment this fall at LeMoyne College for Negroes here is 500, with 30 teachers. The LeMoyne student exchange is building a scholarship fund for needy students by selling used but wearable clothing donated by Memphians. Each $250 scholarship pays one student's expenses in the college for a year. The college on Sept. 11 was host to K. K. Chandy of India, who is visiting the U.S. under the auspices of the International Fellowship of Reconciliation. He gave two addresses. . . . Theme of the fifth annual Farm and Home Week sponsored by A. & M. College (Negro) at Alcorn, Miss., which 700 persons attended in mid-August, was "Better living through a balanced farm program." . . . Pres. Lawrence A. Davis of Arkansas A. & M. College at Pine Bluff has declined an appointment as director of the federal government's Point Four program in Liberia.

Gives Memphis a Park in Parents' Memory

In memory of his parents, H. J. Gaisman, 83, Memphis-born inventor now living in New York city, has given this city $100,000 to buy and equip a 24-acre park in a neighborhood of growing families. . . . When the season ended on Labor Day, there had been 580,000 free admissions to the five city-owned swimming polls operated by the Memphis park commission.

News from State Colleges

Mississippi State College has been authorized to spend $1.5 million during the fiscal year 1952-53 on a research program in agriculture and on general faculty research. . . . The Mississippi building commission has set Nov. 1 as starting date for construction of an $8.5 million plant for the state medical college, which was recently raised from a two- to a four-year institution. . . . As he tours the state to "get acquainted," John Tyler Caldwell, new president of the University of Arkansas, sounds as his theme song: "We are winning in the greatest war in the history of civilization—the war against denial of opportunity, poverty, drudgery and ignorance." The university has received from the Fund for the Advancement of Education an initial grant of $474,000 to be used by the college of education for an experi-

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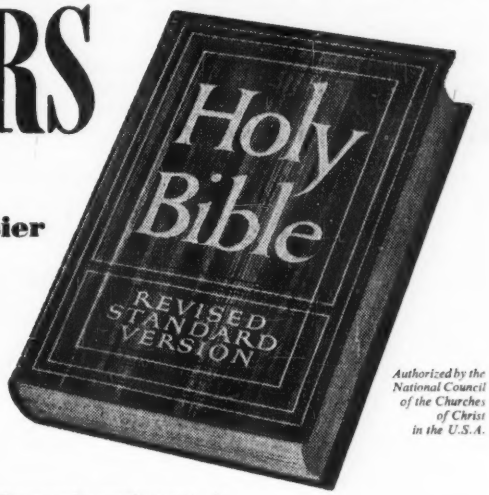

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Psalms 119:147	I prevented the dawning of the morning, and cried: I hoped in thy word.	I rise before dawn and cry for help; I hope in thy words.

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mental teacher education program outlined by the Ford Foundation. . . . The University of Oklahoma's board of regents has dismissed Prof. R. B. Blanc for alleged Communist sympathies. Blanc protested the action as unwarranted and says he will appeal to the American Association of University Professors, which is concerned to prevent violations of academic freedom.

And from Private Institutions—

Baptist-supported Union University at Jackson, Tenn., opened its first extension courses in Memphis Sept. 15. . . . Paul M. McCain, 32, formerly professor of history at Brenau College, Gainsville, Ga., succeeds John D. Spragins, who retired July 1, as president of Arkansas College (Presbyterian), at Batesville. . . . New president of Lambuth College, Jackson, Tenn., is to be Luther L. Gobbel, formerly president of Greensboro College in North Carolina. He succeeds R. L. Womack, who is retiring. . . . Early in September the Churches of Christ opened the Memphis Christian School, with 200 pupils enrolled in classes from kindergarten through the 6th grade. . . . The Memphis Hebrew Academy has begun its fourth year at Menorah Institute. It offers regular instruction from kindergarten through the 4th grade, besides special classes in Hebrew and religion.

ERNEST MARSHALL HOWSE

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Young Methodists Attend Evangelism Work Camp

One of the 21 youth work camps of evangelism sponsored by the Methodist Church across the country this year was conducted in Memphis, with 250 young people from Arkansas, Kentucky and Tennessee participating. They were housed at the Fairground barracks. Mornings were spent studying motives and methods of evangelism, afternoons and evenings in making evangelistic calls. Worship and recreation periods were held daily, and trips were made to the Shelby County penal farm, to jails and to welfare institutions.

And So Forth

The Hattiesburg, Miss., public school board has voted to ban prayer meetings at noon recess in junior and senior high schools because they are a "violation of the principle of separation of church and state." In announcing its action, the board stated that many parents had complained about the meetings.

W. H. Moss, Methodist pastor at Winchester, is the first clergyman to be elected state commander of the Tennessee American Legion.

As he sentenced J. M. Kittrell, former treasurer of Highland Baptist Church, Meridian, Miss., to five years in prison for embezzling from the church building fund, Judge Jesse H. Graham openly wept.

In late summer Tennessee was declared a "disaster area" by the U.S. department of agriculture, thus opening the way for loans to farmers whose crops and pasture lands had been damaged by the severe drought.

Tennessee's new 10-unit state school for the blind was dedicated Sept. 7. The $3,145,000 plant is located on a 100-acre farm near Nashville.

H. T. Wood, pastor of Linden Avenue Christian Church here and president of the International Convention of Disciples of Christ, flew around the world in six weeks this summer. He addressed the Churches of Christ World Convention in Melbourne.

MARSHALL WINGFIELD.

Lutherans Establish 'Boys' Ranch'

The North Dakota district of the Lutheran Church—Missouri Synod has set up a corporation to establish at Mapleton a ranch as a home for boys who are delinquent or who come from broken homes. Vocational training and Christian education will be provided.

Ibañez Victory Surprises Chile

Decisive Majority in Presidential Vote Shows Desire for Change Overcame Fear of Dictatorship

SANTIAGO, CHILE, Sept. 9.—Many Chileans are calling the victory of Gen. Carlos Ibañez in the presidential election Sept. 4 one of the strangest phenomena in the nation's political history. Gen. Ibañez, now 77, was once before elected president—in 1927. At that time the opposition was violently suppressed by the government and Ibañez became a virtual dictator. His administration was marked by a scandal concerning the use of funds obtained through loans from the United States, by cruel treatment of the laboring classes and by ruthless dealing with the opposition. Finally, in 1931, he was ousted in the most powerful democratic civilian uprising the country has ever known, and forced to go into exile. In the years that followed Ibañez sought unsuccessfully to recapture power by bidding for the support of the nation's military forces. In 1938, a Chilean nazi group backed him for the presidency. However, the uprising they initiated a month before the election to insure his success was put down after much bloodshed. The 1938 election put Aguirre Cerda in the president's chair.

Repeated Efforts Pay Off

When Pres. Aguirre died in office, the right-wing parties and other Chileans opposed to his administration's admirable social and educational reforms united to back Ibañez for the presidency. But he was defeated by Juan A. Rios, the left-wing candidate. Since then the general has sought through means lawful or otherwise to worm his way into the government. Two years ago he was elected senator from Santiago province. Last year two small political parties pledged him their support for the presidency. Forthwith he stopped acting like a military dictator and became a political demagogue. He set out to please everyone, making the most impossible promises. For instance, to the extreme right he pledged maintenance of Chile's firm stand against Soviet communism; to the extreme left, renewal of diplomatic relations with Russia. Responsible opinion here generally held that he had not the remotest chance of winning. Yet in a free, democratic election, Ibañez won as many votes as the three other candidates combined—Matte, a powerful and able industrialist; Alfonso, the government (Radical party) candidate, who promised to wage war on inflation; and Allende, Socialist leader who was supported by many Communists.

General Dissatisfaction Blamed for Results

The explanation being given for this astonishing outcome is that the people in general were disillusioned by the administration of the Partido Radical (center left), which has been in power since 1939. They felt that the party had no clear-cut solu-

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tion for the critical problem of inflation and were concerned at the continuing unrest among the workers. So they turned to the former dictator, forgetting past performances. There is evidence that Ibañez received the votes of many women, particularly women of the middle class. Chile's women were given the ballot for the first time in this election. In the pre-election campaign, Ibañez had to face the charge that he was "spiritually allied" to Pres. Juan Perón and was receiving financial backing from the Argentine dictator. It is common belief that Ibañez is convinced that as regards international affairs, Chile should take a position similar to Argentina's—neutrality in all things. This position would run counter to dominant sentiment. One of the greatest problems confronting the new president is the fact that congress will be 90 per cent against him. Interestingly, despite their opposition to any kind of dictatorship, Chile's Evangelicals have to admit that it was Ibañez who in his previous administration first granted equality to all religious denominations, and that under him church and state were more completely separated than has been the case with recent left-wing governments.

Chile, U.S. Sign Mutual Assistance Pact

By a great majority, our congress approved the pact for mutual military aid between this country and the United States. The only opposition came from a group of some 10 Communists and other supporters of Gen. Ibañez' presidential aspirations. The pact had been studied for six months by the chiefs of the nation's army, navy and airforce. A campaign of propaganda against the proposed pact was conducted by the "Peronista" press of the Andean provinces. Editorials charged that the pact embodied an effort by the U.S. to control Latin America's political and economic life and to "surround" Argentina. They called on congressmen to vote against the pact if they wanted to keep Chile "free and sovereign." Meanwhile, a writer who calls himself "Descartes," but who is generally presumed to be Pres. Perón of Argentina, has been busy exhorting all Latin American nations to enlist under the Argentine standard of economic independence and the "third position," thus achieving "San Martín's and Bolívar's ideal of continental unity."

Institute Cements Relations Between Chile, U.S.

A good job of forging better international relations is being done by the Chilean-North American Institute, which has headquarters in Santiago and branches in the other large Chilean cities. Young men and women, not satisfied with the six years of compulsory English offered them in high schools, are flocking to the institute in greater numbers than can be accommodated. Although expanded facilities permitted a record enrollment here of nearly 3,000 students the first semester this year, 700 had to be turned away. The institute, an outgrowth of the U.S. "good neighbor policy," opened in 1938 with a single classroom and a few books. Today it rents two buildings for its 16 classrooms, lecture halls, restaurant and library of over 7,000 volumes. Every week 175 classes in English are held. Whenever a noted speaker is announced, the hall where he is to appear is crowded.

PEDRO ZOTTELE.

Blames Anglican Loss on Inertia

Modern Churchmen's Union Hears Call for a 'Crusade of the Spirit'—Canon Arouses Debate

LONDON, Sept. 11.—In his presidential address to the Modern Churchmen's Union, Sir Henry Self accused the Church of England of living too much in the past and having no message for the future. "The situation is largely attributable to the success with which the Anglo-Catholics have stormed the key positions in its organizations," he said. "Now that they are in responsible possession of the inheritance they find with dismay that they have emptied the churches. The situation requires drastic stocktaking preparatory to a new crusade—a crusade of the spirit, not of outmoded dogma and ritual. For 1,500 years the Church of England has interpreted the meaning of life to the English-speaking peoples and served as the focus of their spiritual destinies. The maintenance of that position depends on whether the clergy . . . will face the clear duty to re-express Christianity in terms of modern thought and so shape it as the religion of the future."

Canon Collins of St. Paul's Speaks His Mind

St. Paul's Cathedral is becoming a renewed center of Christian leadership under Canon John Collins, youthful member of the chapter who is not afraid to speak out on grave public issues. His latest pronouncement from St. Paul's pulpit—on Dr. Malan and South Africa—has already brought condemnation upon his head. People are asking: Should a Christian church be used for political sermons? Should the church meddle in politics? Canon Collins speaks for many Christians when he scores Dr. Malan for his unchristian policy in entrenching the color bar in South African life and disfranchising a large number of citizens because their color is not white. He seems ready to lead a crusade in England against "malanism." At the same time, he recognizes the unwisdom of such a course. It is easy to manufacture indignation, but in the present uneasy relationship between Great Britain and South Africa indignation could lead to no effective action and might even harm the cause of freedom in the union.

British Council of Churches Completes Decade's Work

The British Council of Churches is 10 years old this year. Founded when William Temple was archbishop of Canterbury, it is the youngest of our cooperative Christian organizations. Under the leadership of Dr. Fisher, the present archbishop, and of David Say, its secretary, it is gaining in influence and respect. This year the Conference of British Missionary Societies is to enter into "association" with the council. Here is another sign of the growing together of the various cooperative organizations—a result of the ecumenical movement. The council's current appeal for aid for the Arab refugees has brought in over

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Work Camps Aid Task of Rebuilding

In an international work camp held during August in the much-bombed city of Sheffield, 50 young people cleared a wrecked site for a children's playground. They also helped to repair near-by St. Stephen's Church, which was badly damaged by bombs and has been derelict since 1940. At another work camp in Sussex, students from Oxford and Heidelberg universities converted into a chapel a barn at an adult Y.M.C.A. college. In still another summer work project, a Kentish vicar and his congregation in an outer London suburb began removal of a bombed church in order to build a new one. The vicar rented a wagon and has been directing the removal of railings, stones, bricks, woodwork and bells from the ruined building. Racing through the streets with its load of rubble, the wagon bears a banner reading: "The church that is moving with the times."

Note 'Wasted Effort' at Lund, Willingen

Comments here on this summer's two ecumenical conferences—Lund and Willingen—are mixed. British opinion in general tends to advocate smaller ecumenical conferences which would not be expected to utter "messages" or make pronouncements. Some British observers say that the conference procedures need overhauling, with more adequate preparation provided beforehand and a substitute found for the "section" discussion method. From the two conferences has emerged a feeling of regret that so much time had to be spent, particularly at Lund, in going over the old grounds of theological and doctrinal divisions before the delegates could face the real issues of the meetings. Of course, it is recognized that since many of the delegates were new to ecumenical contacts a certain amount of this recapitulation was necessary. Many Britons contend that the hasty drafting and compiling of reports in the atmosphere of an international conference do not contribute to the best results, pointing out that the reports from both Lund and Willingen bear the marks of a pressure timetable.

And So Forth

Christian Century readers have asked this correspondent for information on the parish churches of England. Two books serve this purpose: *The Parish Churches of England*, by J. C. Cox (Batsford, 12/8) and *English Parish Churches* (Thames & Hudson, 42 *s.*).

Ernest J. Bingle has been named editorial secretary of the International Missionary Council, to work in the London office.

Laymen in the Anglican diocese of Coventry are raising $300,000 to augment clergy stipends.

Lincoln Cathedral's great rose window known as the "bishop's eye" has been reinstalled after having been removed for safety during World War II.

The Bishop of Chichester reports that since 1948 he has received into the Church of England 60 Roman Catholics, including two former priests. "There are slight variations in the movement, but it persists," he says.

CECIL NORTHCOTT.

Score Beer Sale In Food Stores

Georgia's Baptists, Methodists Take a Stand to End Trend—'Family Kirk' Erected at Warm Springs

ATLANTA, Sept. 15.—The general manager of the *Wesleyan Christian Advocate*, which serves Georgia's 300,000 Methodists, has instructed the paper's advertising representative to reject copy from two grocery concerns reported to be selling beer. One of the firms is located in a Georgia city; the other, a national chain, has stores in practically all the state's larger towns. Said the manager's statement: "We have advertised these firms this year without knowing they were dealing in intoxicants. We appreciate advertisements from businesses which meet a human need, but we refuse to become a party to the dispensing of slop."

Protest Sale of Beer In Food Stores

In this connection, the Atlanta Baptist ministers' conference recently adopted a resolution on the sale of beer in the city's food stores. It notes that there are around 750 licenses to sell beer in Atlanta, that there is a definite trend to grant licenses to food stores, and that the Atlantic & Pacific Tea Co. "has joined this parade of turning food stores into beer outlets by applying for five 'experimental' licenses and is now selling beer in that many of its Atlanta stores." The resolution continues: "Whereas the Atlantic & Pacific Tea Co. not only sells beer in its stores in some sections of the country, but hard liquor as well . . . we appeal earnestly to the city of Atlanta to terminate all licenses now in effect to sell beer in food stores and refuse all such applications in the future." The ministers' resolution also appeals to owners of all food stores now selling beer to surrender their licenses "for the common welfare," and to church members and the general public to buy their food from stores that do not sell beer.

Build 'Family Kirk' at Warm Springs Foundation

The "smallest church in Georgia" was dedicated July 19 at Warm Springs, near Pres. Franklin D. Roosevelt's "Little White House." It was built by Mr. and Mrs. J. W. Wilkes, who had long noticed the pain marking the faces of family groups as, leaving behind a loved one, they came out of the polio treatment center to set out for their homes in distant states or foreign countries. The Wilkeses had noticed too that many visitors to Warm Springs said grace before eating in the local restaurant. Deeply touched, they finally talked the matter over with Paul F. Wohlgemuth, a Methodist minister, then built the tiny one-room "family kirk." Surrounded by spreading oak trees, the kirk measures only 8 by 10 feet and rises but 16 feet from the ground to the top of the steeple. It is complete with pulpit, lighted cross, four pews, a small electric organ and an amplifying system. Over the door are the words: "May you find here the peace that passeth

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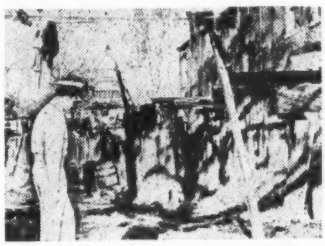

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all understanding." The "family kirk" is open day and night to members of every race and creed.

Rural Ministers Attend Emory Institute

Rural ministers from 17 states gathered at Emory University recently for the institution's annual Town and Country School. Fourteen pastors received "Rural Minister of the Year" awards from the *Progressive Farmer* and scholarships from the school. Represented in the attendance of 135 were 9 denominations. Purpose of the school is to foster better relations between the rural church and the community.

Friends' Gift Encourages Georgia Residence for Bishop Moore

A group of friends have presented to Methodist Bishop Arthur J. Moore of Atlanta and Mrs. Moore a gift of $20,000 to be used in building a home in Georgia. William N. Banks, Newnan capitalist who announced the gift, said he wanted to make sure the Moores do not leave this part of the country when the time comes for the bishop's retirement. Bishop Moore, whose area covers Georgia, middle Europe and North Africa, has been much in the news in recent months. He was given the national medal of Korea, a civilian cultural award of merit, for his "outstanding service" to that nation. Not long ago he and other passengers were miraculously saved from a plane disaster in the middle west. Recently a volume of his sermons, *The Mighty Saviour*, was published. In accepting the gift of money for a house, Bishop Moore told his friends that he has a four-point program for the south: to revive spiritual religion, to defend the area's inherent courtesy and graciousness, to work for better race relations, steering a "middle course between the extremists," and to leave concrete monuments to the Christian faith in the form of hospitals, schools and churches.

Lutheran Pastor Reports On European Church

John R. Brokhoff, pastor of the Lutheran Church of the Redeemer here, returned from a six-week tour of Europe in time for the dedication of his congregation's beautiful new $650,000 sanctuary Sept. 7. Dr. Brokhoff was a delegate to the meeting of the Lutheran World Federation in Hannover, Germany. He said on his return: "For the last 10 years American Lutherans have supported the church all over the world. Now the Europeans have rebuilt their churches with rubble left by war and are ready to resume their responsibility for the worldwide work of the church."

And So Forth

At a recent meeting here, some 400 southern members of the Presbyterian Church, U.S.A., voted to ask their 1953 General Assembly to discontinue agitation for a merger of the northern and southern Presbyterian bodies.

In Jacksonville, Fla., Lutherans have dedicated a new service center for military personnel. One of 38 such centers sponsored by the Lutheran Service Commission, it offers Christian fellowship, counsel and guidance to members of the armed forces.

Alton O. Forehand of Savannah reports that the Primitive Baptist Church, of which he is president, is showing a steady increase in all fields.

Rector J. Milton Richardson of St. Luke's Episcopal Church here left Sept. 1 to become dean of Christ Church Cathedral in Houston, Tex., one of the denomination's largest churches in the U.S.

Around 2,000 Baptist young people and teachers attended the Atlanta Baptist training union's annual "week of study" at First Church here Aug. 25-29.

The Georgia department of health reports that the state's mortality rate has been cut 20 per cent in the past 30 years.

Since the opening of Atlanta's new, ultra-modern hospital for Negroes (the Hughes Spalding pavilion of Grady hospital), more than a dozen Negro physicians in other cities have inquired about opening offices here.

JAMES P. WESBERRY.

Plan Leprosy Training Center in India

A model leprosy research sanatorium and training center is to be set up in Karigeri, 70 miles from Madras, India, by American Leprosy Missions, the London Mission to Lepers, and Vellore Christian Medical College of India, which will appoint the medical staff and other personnel. The project will accommodate 150 patients, and is expected to begin operations within a year.

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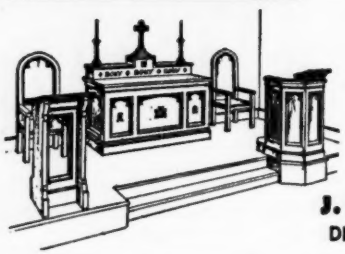

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Few Protestants Named to Bench

In Brooklyn, They Hold Only 7 Per Cent of Judgeships Although Counting 29 Per Cent of Population

NEW YORK, Sept. 17.—Although Protestants constitute 29 per cent of Brooklyn's population, they are represented by fewer than 7 per cent of its judgeships. "The lack of strong Protestant leaders in Brooklyn's courts is alarming," asserted Gardner C. Taylor, pastor of Concord Baptist Church and president of the Brooklyn division of the Protestant council of Greater New York, in a letter sent recently to all Protestant ministers in the borough. Attached to the letter was a data sheet compiled in cooperation with the Protestant lawyers' association. It revealed that only 5 of the 75 resident Brooklyn judges serving 9 courts are Protestants. In the three largest courts—supreme, city magistrates and municipal—there is only 1 Protestant judge. Figures for these courts: supreme, 10 Roman Catholic and 6 Jewish judges; city magistrates, 9 Roman Catholic, 5 Jewish, 1 Protestant; municipal, 8 Roman Catholic, 8 Jewish. Mr. Gardner requested pastors to present the situation to their congregations and urge careful study and action. He included in the mailing a list of public officials to whom pastors or laymen might state their opinions on the matter.

Lutheran Welfare Groups Seek Funds

Marking a new high in federated fund raising for Lutheran welfare services in Greater New York, three parallel joint appeals with goals totaling $220,950 will be conducted for the area's Lutheran agencies this fall. They will be directed mainly at the 174,000 members of 284 Lutheran churches. Money received will benefit 17 Lutheran welfare agencies whose annual operating budgets add up to about $1.5 million. These agencies carry on such services as child and family welfare, care of the aged, institutional chaplaincies, interracial work, services to immigrants and resettlers, hospital care and service to the deaf. Two of the appeals will be made to churches of the United Lutheran synod of New York and to American Lutheran and certain other Lutheran churches. The third appeal, representing the Lutheran Church—Missouri Synod's Atlantic district, is conducted on a year-round basis among 215 congregations.

Veteran Missionary Reports China Church 'Underground'

The Christian church in Communist-ruled China has partly been forced underground, Arthur S. Olson, Lutheran Free Church missionary in China for 37 years and now director of the Lutheran World Federation's China branch, reported here recently. Mr. Olson admitted that some Chinese Christians have abandoned their faith under pressure, but he emphasized that "large numbers stand firm, even under threat of death." Because of their courage, he said, church work in many places has gained ground in spite of oppression. "In some areas, Christian worship has been forbidden outright; in others, preachers are required by the Communists to make sermons consisting mostly of political issues," said Mr. Olson. "The danger for those disobeying is great. Nevertheless, Chinese Christians are hearing the true gospel in private meetings, often changing the place where such gatherings are held in order to avoid persecution."

Hold 13th Conference on Science, Philosophy and Religion

One hundred scholars, government officials and business and labor leaders conferred here last week on how symbols and values can be used to further the democratic cause. They met in the 13th annual Conference on Science, Philosophy and Religion. Conference leaders pointed out that one of the most acute difficulties of democracy is communication of ideas. For instance, they said, "free enterprise," "free market" and "social security" mean different things to different people in the industrial world. Purpose of the conference was to consider the manner in which individuals and organizations "use and misuse, emphasize and overemphasize, understand and misunderstand certain expressions, terms and symbols in everyday communication of ideas." Chairman of this year's session was Ordway Tead, chairman of New York city's board of higher education; vice-chairman was Prof. Wendell M. Stanley, head of the University of California's department of biochemistry.

Proposes Jewish Schools Use Some Christian Texts

Reporting a "virtually complete lack of purely religious textbooks for Jewish children below confirmation age," the American Council for Judaism suggests that the gap be filled with books from Christian sources. It advances this idea in a proposed "nonnationalistic" religious school curriculum. Pointing out that few Jewish books for children deal with "religion itself or our relationship to God and man," the council asserts that "Christian church bodies and non-Jewish commercial publishing houses have not been afraid to make this approach to God and prayer and personal religion with children of the tenderest age." It concludes: "There is an abundance of inspiring and appealing material, universally spiritual and ethical in character, which can be put to use either in its entirety or by editing out occasional sectarian passages unsuitable for a Jewish religious school."

And So Forth

Catherine Wahlstrom of the Los Angeles church federation's welfare bureau has been appointed associate executive secretary of the National Council of Churches' department of social welfare.

An expanded graduate training center for women preparing for full-time work in the Protestant Episcopal Church will open for the fall term next week at Windham House here. Last Sunday Bishop Horace W. B. Donegan heard the vows of the four sisters who form the Community of the Holy Spirit, a new Protestant Episcopal order which will operate at St. Hilda's primary school here.

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spiritual leader of 15 million Buddhists of the Shingon sect, said to be the largest in Buddhism, has arrived in New York after touring the U.S. since July 6 to gain information about other religions and see democracy at work. Visiting Washington and the White House, he presented to the U.S. a bronze statue of the Buddha and offered prayers for this country and for world peace. J. HENRY CARPENTER.

Praise from Amputees

Work Camp to Build Quarters for Their Rehabilitation Gives New Hope

PUSAN, KOREA, Sept. 12.—In the work camp for construction of buildings for the Christian Rehabilitation Project for amputees (see The Christian Century for Sept. 3, p. 1005), 23 young people, including 5 Korean amputee veterans, spent 20 fruitful days in August. Rains made any considerable progress on the rammed-earth walls impossible. But more intangible results were forthcoming. In an eloquent letter of appreciation one of the amputees wrote: "We found new life at this camp. We had been sitting on our beds expecting others to serve us, but through this work camp we have been given new hope. Dr. Torrey is the first man who has been able to show us how to end our lives of isolation and become normal individuals. We believe he is the one God prepared and sent to us." (Reuben A. Torrey, Jr., a former Presbyterian missionary to China, and Donald Payne of the Methodist Mission worked with the young people. Dr. Torrey himself lost an arm during the last war in China.)

Southern Baptists
Work in Pusan

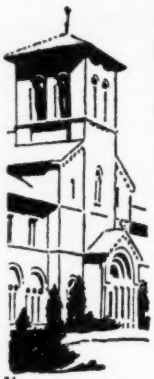
A denominational project carried out in this city by three former Southern Baptist missionaries to China is soon to be reinforced by two nurses, now on their way to Korea, and by three or four young couples coming out to learn the Korean language. Less than six months before the Communist invasion, Dr. and Mrs. John Abernathy had initiated Southern Baptist work in Seoul, assisted by Mr. and Mrs. David Ahn. When the Ahns came to Pusan as refugees, they reorganized the work down here. They were soon joined by the Abernathys, by Dr. Bryan, a physician who is now treating an average of 300 patients daily, and by Rex Ray, a minister. As distributor of relief and church rebuilding funds, Mr. Ray is dispensing $100,000 annually. Some 300 young people are enrolled in English Bible classes offered through this mission's youth program.

Inflation Hampers
Relief Work

Inflation and high prices continue to hamper relief programs and waste an undue proportion of the missionaries' time and strength. With the price of rice now 30 times that of June 1950, a large section of the population cannot afford to buy this staple food. An ominous report has it that the rice yield this year will be but half the normal yield. The Korean people will need both the prayers and the generous material aid of American church people in the winter months ahead.

And So Forth

Loosening of restrictions on the return of women missionaries has permitted the



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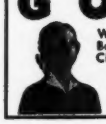
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entry of seven in the past few weeks. Esther Park, executive secretary of the national Y.W.C.A., has also returned.

The Taegu Presbyterian hospital, which gives a fourth of its services as full charity work, has been carrying on a wartime training program for refugee nurses. Recently it graduated 40 nurses. The hospital organization's religion department hopes soon to have a mobile unit for follow-up work in rural areas—a program which it carried on extensively in prewar days.

SUE COMSTOCK ADAMS.

EPISCOPAL CONVENTION

(Continued from page 1133)

formally record it, provided there has been full consultation and proper procedure, unless the bishop is prepared to challenge the right of the clergyman to be in the ministry at all. Opposition to the change came most noticeably from the diocese of Long Island, but Massachusetts prevailed.

This convention voted $50,000 to underwrite an enterprise to be called the Anglican Congress. It will be held in Minneapolis in 1954, and is expected to attract lay and clerical delegates from each of the more than 300 dioceses of the 11 Anglican churches of the world. It is planned to hold these congresses midway between the decennial sessions of the Lambeth Conference of bishops and to confine attendance to the "lower orders." The last such conference was held in London in 1908. The congress will not "legislate," but will "consult."

The report of the committee on the state of the church revealed that during the 1949-52 triennium church school membership has increased by 100,000 for a total of 500,000. There are now 65,000 officers and teachers in church schools. The number of clergy increased by 600 over the 1949 figure for a total of 6,412 at the end of 1951. The Protestant Episcopal Church now has 1,666,000 communicants in the continental U.S., 73,747 outside. There are 2,500,000 baptized Episcopalians in the continental U.S., 227,000 outside.

Houston or Chicago?

The liveliest discussion on a social question had to do with whether Houston or Chicago would be the meeting place for the 1955 convention. Bishop Clinton S. Quin of Texas had his heart set on bringing the convention to Houston, but many delegates opposed going there on the ground that delegates of minority races would suffer discrimination in hotels, restaurants and buses. In a closed session marked by bitter debate, the bishop insisted that Houston would "give Christian treatment to all delegates, regardless of color." The Women's Auxiliary warned against taking the convention to a city where delegates would not receive equal treatment. So the bishops voted to make Chicago the convention city, and the deputies concurred.

However, the debate had left bad feeling, southerners complaining bitterly that they were not being given a chance to show what they could do. Then, on motion of Dean James Pike of the Cathedral of St. John the Divine, New York city, the matter was reconsidered and the decision reversed in an executive session of the House of Deputies. This caused the bishops to change their minds. The 1955 convention will go to Houston provided the National Council of the church is given assurances within 90 days that provisions can be made so that all delegates will receive equal treatment.

New Paper Gets Scoop

The *Episcopal Churchnews*, a new *Time*-type weekly, spent a reported $20,000 covering its first triennial convention. This expensive bid for acceptance as a newsmagazine for the entire denomination was made by a group whose nucleus formerly published the *Southern Churchman*. The neat "slick-paper," illustrated pages of *Churchnews* are edited by three men who live in different parts of the country and confer for an hour weekly by long distance telephone hook-up. (Theodore O. Wedel, one of the three, was elected president of the House of Deputies.)

The Episcopal Church has been a prolific mother of periodicals, whose circulation generally is small because each has come to be regarded as the organ of a "party." *Churchnews* seeks to avoid such tags, and so far has gained a circulation of around 25,000. Its main office is in Richmond, Va., its subscription rate is $5 a year, its publisher Maurice E. Bennett, Jr. During the convention it made the front pages of the nation's press by securing and publishing the religious views of the Republican and Democratic candidates. H.E.F.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Captain Pirate (Col.) Louis Hayward, Patricia Medina. *Melodrama* set in 18th century West Indies, based on Sabatini novel, *Captain Blood Returns*. Falsely accused of pirating a rich cargo, one-time pirate now a respectable physician rounds up motley crew, in dashing exploits clears his name and that of Spanish princess who aids him. Daring feats of seamanship and sudden assault—all technicolored—in an action-filled romantic adventure, *incredible but probably harmless*. M,Y

The Merry Widow (MGM) Richard Haydn, Fernando Lamas, Una Merkel, Lana Turner. *Musical* from Franz Lehar operetta about wealthy widow who passes her identity along to elderly secretary in order to confound dashing count who has been assigned to court her so his tiny impoverished Balkan fatherland may profit from her millions. Unbelievably elaborate and glamorous setting and costumes make for a *beautiful spectacle* in technicolor, but somewhat stilted performances and direction rule out the comic lightness, the spontaneity such an excursion into make-believe requires. M,Y

Les Miserables (Fox) Robert Newton, Debra Paget, Michael Rennie. *Drama*. Latest screen version of the famous Victor Hugo novel about former galley slave whose efforts to carve out a worthy life are repeatedly frustrated by the relentless pursuit of one dedicated, inhumane police officer. A straightforward, *workmanlike* re-creation of the novel's action, effectively staged. It refrains from going very fully into motives and characterizations, so that while it is absorbing as action drama it is not particularly moving. M,Y

BEST CURRENT FILMS

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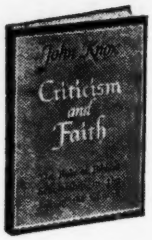

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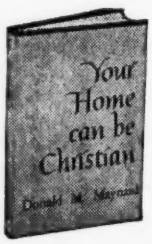

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